THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION

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Ecclesiastical Affairs.

THE WORK BEFORE US.

II.

A LOOK AT EXISTING CONDITIONS.

THE logical sequence of what was enacted last Session touching the Establishment of the Church in Ireland, would lead unquestionably to the abolition of the English and Scotch Establishments. The English, however, are not a logical people. They do not allow themselves to be largely governed by abstract considerations. They pride themselves upon possessing a cast of mind which they are pleased to call "practical." That is, they usually put up with public arrangements which their judgment condemns, until the ill effects of them become intolerable, and the immediate motive to remove them overbalances the motive to let them remain as they are, and to make the best of them. The Church of England, "as by law established," reaps, and for some time to come will continue to reap, the benefit of this national characteristic. Her present relation to civil authority is pretty generally felt to be anomalous, logically indefensible, and, in various respects, mischievous. But the practical injuries which it inflicts upon the social, intellectual, political, and spiritual interests of the community, and the injustice which it does to that moiety of the population which declines conformity to the authorised faith, have not yet brought about such a degree of impatience as to oblige statesmen to deal with it as a whole. "Necessity is not laid upon them," as it was thought to have been the case in regard to the Irish Church—in other words, the will of the constituent body has not been expressed with sufficient distinctness and power to justify the Queen's Government in bringing forward the question for legislative settlement.

Setting aside for future consideration the work yet remaining to be done in diffusing the proper kind of information among the constituencies, and in persuading them to assert their will on this matter—work, we may add parenthetically, which will task all the wisdom, energy, patience, and devotedness of the friends of religious equality—let us try to get a correct view of the present position of the question, as the best key to future probabilities. How does it stand at this moment? What are the conditions of the case which catch the eye on even a cursory outlook upon what the French might call "the situation"? The merest sketch is all that we can attempt—but if it faithfully represents facts, it will be most useful in indicating what should be the kind and order of the work we have to do.

It will be observed, at the very first glance, that the controversy does not now revolve round points which, in the public mind, once possessed all the immobility of axioms. The tide of opinion has carried away the cause of Church Establishments from several of its old moorings—from those of them, especially, which used to be looked upon as capable of resisting *any* strain. The Archbishop of Canterbury has pointed out that the only remaining security for the Church of England, as a State Church, will be found in the proof which her clergy may give to the world that their position is a righteous one, and that their Church is doing God's work. This is tantamount to a concession that Establishments must be judged by their fruits. Accordingly, we shall not in future have to contend against the influence—no feeble one, by-the-bye—brought to bear upon the public mind by certain *a priori* assumptions. Doubtless, now as formerly, there will be Anglican ecclesiastics, both on the episcopal bench and off it, who will continue to insist upon the homage due from the people in their national capacity to the supreme sovereignty of God, and to the truth of Protestant Christianity; upon the necessity of preserving unity and definiteness in religious teaching, with a view to uniformity of faith and worship; upon the caprices and deficiencies of the voluntary principle; upon the truth of the allegation that the Church of England is "the poor man's Church"; and upon the ideal nature of the distinction which is commonly drawn between the Episcopal and the Presbyterian Churches as spiritual institutions, and the same organised bodies in their political relations. Perhaps we have not heard the last of the Royal Supremacy, the Coronation Oath, and the sin of sacrilege. But virtually, and in respect of any force they may now exert upon public opinion, the ground has been cut from under all these old supports. They may still stand, indeed, but they have ceased to be of any use. They cannot be trusted for anything to lean upon. The high tide of last Session has undermined them, and made them, to all serious intents and purposes, obsolete.

The position of the English Establishment has been further weakened in popular estimation by the unwise proceedings of some of its own clergy and bishops. It is known to be internally convulsed by clerical dissensions. On the one hand, Sacramentarianism and Ritualism are doing their best to assimilate it to the Roman communion; while, on the other, daring criticism, under a mask of freedom of inquiry, aims at obliterating from the National Church everything like a distinctive creed. Laymen, and particularly cultured laymen, have already, to a large extent, lost faith in it, and are beginning to lose their respect for it. As to the labouring class, whether artisan, agricultural, or *proletaire*, it is now almost wholly detached from all forms of religious organisation. Need we add, that the course pursued by the bishops, both in and out of Parliament, last year, on the Irish Church question, the sordid and huckstering tone of their speeches, the selfishness of their proposed amendments, and the virulence of their opposition, operated powerfully, far and wide, towards damping men's pride in, and loosening their attachment to, a system which could bear these distasteful fruits? The State Church has not only lost some of its buttresses; its very walls, inside as well as outside, show the ravages of decay.

Again, it is worthy of notice as an encouragement to push on to their ultimate consequences the conclusions which were established by the Legislature last Session, that nowhere can there be found unwavering faith in the perpetuity of Church Establishments. Twenty, or even ten years ago, the incredulity of educated men and of those whom we may designate the leaders of society, in regard to the political possibility of effecting a complete separation of the Church from the State, presented the strongest bar to the progress of Liberationists. That bar has been wholly removed within the last twelve months. The insoluble problem has been solved. The impracticable work has been done. All the mechanism of legislation necessary for disestablishment and disendowment has been exhibited to the country in actual motion, and has turned out its work in a finished state. As it respects Churchmen in general, the fact has destroyed the fancy. There is now no disbelief in the minds of statesmen, or even of ecclesiastical rulers, in regard to the inherent mortality of the Establishment system in this kingdom. On the contrary, the presentiment is strong in all minds that it will die, and that the period of its dissolution is at no great distance. Faith in the indestructibility of it is clean gone. The end of it is foreseen, and, to a considerable extent, is already discounted in the thoughts, the feelings, the resolution, of its main supporters. The only question which interests them just now is the question of time. How long will it last? and when will the controversy be closed? are the inquiries upon which the speculations of the public turn.

It has further to be taken into account that there are great practical questions, the final and satisfactory settlement of which the existence of a Church Establishment greatly complicates; but upon the legislative solution of which the nation may be said to have made up its mind. There is the question of education, both in our national universities and our primary schools, to the immediate adjustment of which upon a broad, sound, and enduring basis, the establishment of the Church opposes an all but insuperable obstruction. There is the constitution and temper of the House of Lords, wherein the presence of the Bishops is taken to be an additional impediment to the changes that may be found necessary to the restoration of harmony between the two Houses. There is the minor question of Burial, as also of Marriage, which clerical exclusiveness helps to keep in an unsettled state; and there is the monstrous scandal with which the present rights of patronage ever and anon shock the public mind, by being openly disposed of to the highest bidder. One more feature of the case, and we will dismiss this class of considerations. The English and Scotch people are, in the main, anti-Papal and anti-sacerdotal; and the tendency of the Establishment has been, and is, towards priestly pretensions and sacramentarian theories—which tendency the Church of England has of late largely developed. Take all these things together, estimate their influence upon the public mind, calculate the new forces which it brings into play unfavourable to the continuance of the system of Church Establishments, and bear in mind the wide extent of the constituent body,

and the comparative ease with which public conviction can now pass into the shape of political action, and some idea may be formed of the favourable auspices under which we may set about *the work before us*.

ECCLESIASTICAL NOTES.

THE preliminary steps towards the reconstruction of the Irish Church have now been taken. The United Provincial Synods have met, and, on the whole, the results of their deliberation have been eminently satisfactory. The "tall talk" which we heard a few months ago has altogether evaporated. There is not a hint of rebellion, or even of disaffection. On the contrary, the Church representatives have set themselves to work almost as though they were constructing a new Church from its original foundation. They have looked as little as possible at the past, almost exclusively to the future. It is not necessary to recapitulate the various discussions which have taken place. It is sufficient to say that the United Synods have agreed upon a common representation of clergy and laity for the new Church body. This is in opposition to Dr. A. T. Lee's motion. Dr. Lee, as is well known, was one of the most active opponents of disestablishment, and he would now keep the new Church in the hands of the clergy. Happily, the Synods have declared against him, and the new Church Body will apparently meet —bishops, clergy, and laity—upon equal terms. As far as we can see at present, everything is going on in a reasonable way. It is just as well that nothing of an authoritative nature has been accomplished, for the longer the time the greater is likely to be the wisdom. At present, whether with respect to bishops, clergy, or laity, we see nothing that is calculated to dim our own hopes respecting the free Episcopalian Church of Ireland. We believe that it will adapt itself easily and naturally to its new circumstances, and that it will do a greater work as a Free than it ever did as a State-Church.

It will have been noticed, for many years past, that Dr. Cumming always makes an appearance in the *Times* at the "dead season." The reverend Doctor not only has that deadly-lively style which suits the period, but at the same time he always contrives to write upon a remarkably serious subject. His half serious, half jocular letter upon the Œcumenical Council has really elicited a response from the Pope himself. The fact that the Pope has noticed him, Dr. Cumming will no doubt consider to be the highest dignity attainable by any human being, and we will do him the justice to say that he has catered for such a recognition of his existence with all his might. However, it does not come to much. According to the Pope's letter to Archbishop Manning, it is quite clear that the Papacy does not intend to forswear all its distinctive doctrines in deference to Dr. Cumming. The fact that it declines to take such a position is the subject of sundry articles in our daily contemporaries; but who could expect that the Papacy would forswear its fundamental theories? There is no medium between ecclesiastical exclusiveness and the full power of the laity: the Papacy represents the first; modern opinion represents the second.

We are glad to see, from an evening contemporary, that the Legislature of Victoria has put an end to the denominational grants for religion. The *Pall Mall Gazette* of Monday thus states the case:—

The second reading of the new Land Bill has been carried in the Legislative Assembly of Victoria by the large majority of fifty-one to fifteen. In the course of the debate on the clauses it was finally settled that in future no land whatever is to be granted for denominational uses. Hitherto it has been the practice to give land free for the erection of religious buildings, whether churches, chapels, or schools, under the control of a sect. In future, free grants of this sort will be made only to schools under the direct control of the Educational Board. These common schools are always secure in great measure from denominational influence, and day by day the opinion is gaining ground that they must be altogether taken out of the hands of clergymen, whatever may be their creed. It has been found that instead of applying such aid as they received to the general advantage, the sects have made use of it as far as possible in promulgating their own dogmas, or in assuring the material prosperity of their own Church in comparison with others in the same district. The money grants voted long since can only, however, be revoked by a majority of two-thirds of the members of both Houses. As it is doubtful whether even an absolute majority can be secured in the Upper House for doing away with the land grants for religious purposes, it is clear that this restriction may occasion some delay in the final establishment of the secular system of education as the sole ground for any claim to State assistance. Of the ultimate triumph of that principle in Victoria there can be no question.

Some of the proceedings connected with the opening of the new Congregational Church at Swansea are perhaps worth noticing. It is not a remarkable thing that a new Congregational Church should be opened in the course of the month of August in Wales; but it happened that two or three individuals were present at the Swansea "opening" whose presence gave to that celebration some importance. For this reason we have reported the proceedings, and we call especial attention to the speech of Mr. Richard, M.P. Mr. Morley's money offer will no doubt meet with its adequate and appropriate response.

THE IRISH CHURCH SYNOD.

On Wednesday the discussion of the proposed scheme for the reform of the Synods was proceeded with. The Dean of Down asked whether the assembly to which the scheme referred was the convention to be appointed under the 19th section of the Irish Church Act. Dr. Ball replied in the affirmative. The Dean of Cork said that in that case he must protest against it altogether. The new governing Convention was to be elected by the clergy, and he protested against anybody dictating to the clergy, a statement which elicited cries of "Order." The Dean of Cashel then moved that Clauses 2 and 3 of the message from the Upper House be omitted. These clauses regulate the representation of the clergy and designate the *ex officio* members to be allowed to sit in the new Convention. The Dean of Cashel said that in moving the omission of these clauses he had the concurrence of several of the deans and many of the archdeacons. He objected to the scheme proposed by the Upper House because the presence of an *ex officio* element to the extent of one-sixth of the entire body was quite inconsistent with the objects for which the General Synod was to be brought together. There was, moreover, no proper means provided for the election of these *ex officio* members, and any selection that might be made might be considered invidious. They had to create a Church Body for the government of their Church, but they had something more important to look to than the mere salvage of their property. They had to endeavour to place the Church on a firm basis, with foundations wide and deep in the affections of the people, and nothing would do more to defeat that object than to claim for any body of men *ex officio* rights. It it were a matter of principle they should stand by their principles. Popular clamour might sometimes represent the folly of the people, but it often represented their sense of truth and justice. He believed that the clamour against *ex officio* members had arisen from an instinctive feeling that the new Church Body should thoroughly represent the entire Church. The question, therefore, in his opinion, was one, not of expediency, but one essential to the existence of the Church. The bishops had conceded the principle by throwing overboard two-thirds of the existing number of *ex officio* members, and his proposal to throw over the remaining one-third was not nearly so revolutionary as the proposal of the Upper House to exclude the proctors of the Chapters. The continuity of the Church did not depend on retaining the officials of an old system. The Archdeacon of Cork seconded the motion. The Dean of Ferns said that he believed the present movement was due to the feeling of the laity in favour of having all the clerical members representative members. He thought that the laity should settle their own business, and leave the clergy to settle theirs. The system of *ex officio* members had worked well in the administration of the Poor Law. But for them the landed interest would long ago have been swamped by the elected guardians. The Archdeacon of Meath said they were going out into an unknown sea, which no pilot had ever traversed before, and they could no longer accept old precedents, old forms, and old institutions. He had little reliance on the forms of the past. To his mind the continuity of the Church was one thing, and the continuity of synodical action was another and different matter. Launched into the sea of disestablishment, they should, every one of them, from the bishops down to the curates, be prepared to throw aside all support arising from the previous connection with the State. As they had now to make a new position for themselves, let every man make it for himself by his own devotion and service to the Church. He did not understand that the resolution would have any effect in regard to the admission of *ex officio* members to the Synods in times to come, but would merely be operative in regard to the constitution of the first General Synod. The Dean of Cork, in supporting the original scheme, maintained that they were met for the purpose, not of abolising such Synods, but of making them more applicable to the circumstances of the present day. They were the Convocation of the Church of Ireland; although not summoned by the Queen's writ they were, be it remembered, by the Church Act, left to do what they pleased; and, therefore, it might be assumed that they had, in their present meeting, the authority of the Crown. The present extent of the *ex officio* element was not satisfactory, for it excluded the licensed curates and ignored the laity. But he did not approve excluding the *ex officio* element altogether. He thought, however, that the scheme of the Upper House might be improved upon by allowing the deans and archdeacons to elect the representatives from among themselves. The Dean of Cloyne thought the list had been selected in a haphazard way—an expression which called forth cries of "Order," and elicited from the speaker an offer to withdraw the words if they were unparliamentary. The Chairman thought they were rather disrespectful. The Dean of Cloyne accordingly withdrew them, and proceeded to say that the oaths which he had taken on taking his seat in the Chapter of St. Patrick's prevented him from giving his assent to the proposal. The Archdeacon of Connor supported the Dean of Cork's proposal. The Archdeacon of Waterford said that the proposal of the Upper House was an admission that the present constitution of the Synod was not satisfactory. In his opinion *ex officio* members were under the influence of the Upper House. (No, no.) He adhered to his affirmation, and, at all events, the admission of *ex officio* members would disturb the balance of representation in the new House. If the principle were adopted now it would assuredly be reversed, and with less grace, by a future Synod, under pressure from without, the necessity for applying which, in the meantime, would entail very serious results. If, on the other hand, the Dean of Cashel's amendment was adopted, and what was just and right thereby effected, he had no fear for the future of the Church. The Rev. Dr. Reichel appealed to the House not to divide on the question, and said that if the Dean of Cashel's motion was carried unanimously the result would probably be that a larger number of the deans and archdeacons would probably be elected than would be entitled to sit under the scheme as proposed by the bishops. Dr. Ball said that in his opinion, and it was supported by Sir Roundell Palmer, the 19th section of the Act did not bind them as to the form of the future constitution of the Church at all. The Dean of Clonfert said he was strongly in favour of the scheme as sent down from the Upper House. He denied that it was not within their moral competence to agree to a certain measure of *ex officio* representation. They could reform their own constitution as they thought fit, and leave it to the reformed body to carry out further reform if it was thought advisable. The Dean of Connor had said that he viewed the question as already settled by public opinion. "Public opinion has been so distinctly pronounced that they were bound to accept it." Was that worthy of the dignity of this Synod? ("No, no," and "Hear.") Were they —a legislative assembly, and the only one in existence at present—to submit completely, and throw themselves prostrate before the daily Press? (Laughter.) They should maintain among them as far as possible an independent element, otherwise it would probably be found that when the delegates assembled there would be completely absent from the Synod all representation of certain schools of thought which yet must exist in the Church. The Dean of Cashel, he understood, attributed great value to a reform of the cathedral system; but how was that to be efficiently carried out if the cathedrals were not to be represented? The Dean of Connor said that he had not made the slightest reference to the press in the remarks he had made. The Rev. Mr. Archdall said that a representative assembly would quite as well represent schools of thought as would the deans and archdeacons. The House then divided, when the Dean of Cashel's motion was carried by a majority of 107 to 29.

The Rev. Dr. Salmon then moved the insertion of the following in lieu of Clauses 2 and 3:—

That the parochial clergy, not being sufficiently represented in the present constitution of the Synod, in addition to beneficed clergy, and such clergy in full orders as are otherwise entitled to officiate in the diocese, or in any jurisdiction derived out of any diocese, shall be entitled to vote and be competent to be elected from the Diocesan Synods, which shall return representatives to attend the General Synod or Conferences.

The resolution was carried unanimously, as was also the following:—

That the Provost and Fellows of Trinity College, Dublin, and the Professors of the University of Dublin, being clergymen of the Church of Ireland in orders, should be entitled to vote at procurational elections for the city of Dublin.

It was also agreed that the number of representatives should be one in every ten of the clergy, and that the elections should be in and by separate dioceses. A clergyman of one diocese may, however, be elected a representative of another diocese, but cannot be a representative of more than one.

The greater part of Thursday was occupied at the Church Synod in discussing a scheme for the representation of clerical minorities, proposed by the Regius Professor of Divinity in Trinity College, Dr. Salmon, who wished to secure to "any twelve members" of a diocesan synod the power of "grouping themselves," and returning one member to the General Synod. During the discussion of this plan, it was objected that it would break up the dioceses into cliques. Others defended it, as tending to ensure a representation of every school of thought. It was suggested again that each clergyman should be allowed to accumulate his votes on one or more candidates. Archdeacon Lee contended that Dr. Salmon's scheme was necessary in order to maintain "universality and catholicity." The Dean of Cashel, though admitting that they were not legislating for the future, since the General Synod could overturn what they did, thought the "precedent established by them would be influential." An amendment indefinitely postponing the question was ultimately adopted by 87 to 59. A document was read in the form of an address from the Prolocutor setting forth to the Upper House the business done by the Lower, and praying the bishops' sanction to it. Archdeacon Lee brought forward a series of resolutions, one of which narrowed admission into church councils to "communicants." A statement by him that the Church should not be in future in any sense a "political body" was cheered. He would also insist on voting by orders, though clergy and laity might deliberate together. His third proposition, that "questions of doctrine and discipline be reserved for the bishops and clergy," he spoke of as a very delicate one, and begged his brethren to consider in reference to it the "circumstances of the times." The Hon. and Rev. Mr. Plunket entreated the archdeacon not to risk the dangers of a discussion on his proposals, and withdraw his motion. Mr. Plunket, on Archdeacon Lee refusing to withdraw it,

moved as an amendment, that "it is not expedient for this Synod to express any opinion on the conditions of the laity in the approaching Synod, or as to the special duties which the laity will have to discharge as representatives of that Synod." Dr. Lee's motion was eventually lost by a large majority. At four o'clock a message was received from the Upper House substantially accepting the resolutions of the Lower House, with the provisos that any person who has been in priest's orders of the Church of Ireland for five years, and none other, shall be elected proctor; and that the provost, fellows, and professors of Trinity College be entitled to return two members to the General Synod. Resolutions were passed assenting to the amendments of the bishops, and the Synod was afterwards prorogued until the 30th inst., then to meet only on the clergy receiving notice to that effect.

The Archbishops of Armagh and Dublin and the Dukes of Leinster and Abercorn have issued a circular stating their readiness to receive contributions for the Church Sustentation Fund.

It is stated that Mr. Evelyn P. Shirley, the owner of very extensive estates in County Monaghan, has announced his intention of purchasing the tithe rentcharge from the Government, and immediately handing over to the Church Body a new rentcharge equal to the old one.

Professor Galbraith, of Trinity College, Dublin, after elaborate calculations, estimates the commutation value of the life-incomes of bishops, dignitaries, incumbents, and curates, as 5,112,574*l.* The "twelve per cent." on this would be 613,509*l.* To purchase annuities for the clergy "according to the Government tables" would require 5,240,035*l.*, and if the commutation value be used for this purpose, it would require an addition of 127,459*l.* —reducing the bonus fund remaining to 486,050*l.* He suggests that the Government may empower the Commissioners for the Reduction of the National Debt to sell annuities to the Church Body "at the same rate as they themselves will oblige the clergy to sell their incomes—namely, at 3½ per cent."

On Saturday a meeting of the lay delegates of the diocese of Limerick was held in the Protestant Hall for the purpose of considering the resolutions of the Synod. The attendance was numerous, and great unanimity is stated to have prevailed. Lord Clarina, Sir David Roche, Major Vandeleur, Mr. James Spaight, and a number of other gentlemen who are usually marshalled in different political ranks, took part very cordially in the proceedings. After hearing the statement of what was done in the Dublin Synod, the meeting passed a series of resolutions expressing their views very frankly. In the first they declared their sense of the importance of forming a governing body composed of clergy and laity, "with such powers and under such regulations as may be deemed necessary to make it a working Church and gain the confidence of the people." In the next they objected to the proposal advanced in the Synod—that there shall be three distinct orders, the bishops, the clergy, and the laity, and that each shall vote separately. This resolution was passed with acclamation, only two delegates dissenting from it. A third resolution declared their opinion that whether as regards the approaching national conference, the future governing body, or the government of diocesan affairs, the voting should be collective and common, the majority carrying all things, the bishops to be simply presidents of diocesan meetings, having a casting vote in case of even voting, and that the national conference and the governing body should have full power to appoint their own presidents and chairmen. Another resolution claimed for the lay representatives in the future governing body of the Church the right to vote on all questions of ritual and doctrine, as well as those relating to finance.

THE ŒCUMENICAL COUNCIL.

Nineteen German bishops assembled at Fulda have issued a letter which has taken by surprise those persons accustomed to believe in the absolutist doctrines of Catholic prelates. A couple of extracts from this lengthy document will explain both its spirit and object:—

It is much feared lest the Council should proclaim dogmas not contained in the revelations of God or the traditions of the Church, and establish principles prejudicial to the interests of Christianity, incompatible with the rights of the State, civilisation, and science, as well as with the just liberty and temporal happiness of nations. People go further still, and accuse the Holy Father of wishing, under party influence, to make use of the Council exclusively in order to augment more than is proper the power of the Apostolic See, to change the old and true constitution of the Church, and to erect, in fact, a spiritual sovereignty incompatible with Christian liberty. Men do not fear to apply the name of partisan to the head of the Church and the episcopacy, an outrage hitherto confined to the declared enemies of the Church; they go so far as to express the suspicion that the bishops will not enjoy full liberty of discussion at the Council, that they will not be furnished with the documents and freedom of speech necessary for the accomplishment of their duty, and consequently the validity of the Council and its decisions are called in question.

The bishops go on to say that they cannot believe these rumours.

In one word (they proceed to write) the Council will expose no new principle nor any other principles than those already graven on your heart by your faith and your conscience—than those which have been held holy for ages by Christian people, and upon which repose, and ever have reposed, the happiness of States, the authority of magistrates, the liberty of nations, and which are the foundation of true science and true civilisation.

The bishops then ask themselves, Why can we say these things with so much assurance and conviction? As their reply to this question is, not that they have received promises from Rome, but that they have confidence in the Holy Spirit, which has never ceased to guide and govern the Church, their letter must be regarded as an admonition to the Pontiff.

The following letter from the Pope in reply to Dr. Cumming has been forwarded to Archbishop Manning and published:—

Pope Pius IX., to our Venerable Brother Henry Edward, Archbishop of Westminster.

Venerable Brother,—Health and the Apostolic Blessing.

We have seen from the newspapers that Dr. Cumming, of Scotland, has inquired of you whether leave will be given at the approaching Council to those who dissent from the Catholic Church to put forward the arguments which they think can be advanced in support of their own opinions; and that, on your replying that this is a matter to be determined by the Holy See, he has written to us upon the subject.

Now, if the inquirer knows what is the belief of Catholics with respect to the teaching authority which has been given by our Divine Saviour to His Church, and therefore with respect to its infallibility in deciding questions which belong to dogma or to morals, he must know that the Church cannot permit errors which it has carefully considered, judged, and condemned, to be again brought under discussion. This, too, is what has already been made known by our letters.* For when we said, "*It cannot be denied or doubted that Jesus Christ Himself*, in order that He might apply to all generations of men the fruits of His redemption, *built here on earth upon Peter His only Church*, that is, the one Holy, Catholic, and Apostolic Church, *and gave to him all power that was necessary for preserving whole and inviolate the deposit of faith*, and for delivering the same faith to all peoples, and tribes, and nations," we thereby signified that the primacy, both of honour and of jurisdiction, which was conferred upon Peter and his successors by the Founder of the Church, is placed *beyond the hazard of disputation*. This indeed is the hinge upon which the whole question between Catholics and all who dissent from them turns; and from this dissent, as from a fountain, all the errors of non-Catholics flow. "For, *inasmuch as such bodies of men are destitute of that living and divinely-established authority*, which teaches mankind especially the things of faith and the rule of morals, and which also directs and governs them in whatever relates to eternal salvation, so these *same bodies of men have ever varied in their teaching*, and their change and instability never cease." If, therefore, your inquirer will consider, either the opinion which is held by the Church as to the infallibility of its judgment in defining whatever belongs to faith or morals, or what we ourselves have written respecting the primacy and teaching authority of Peter, he will at once perceive that no room can be given at the Council for the defence of errors which have already been condemned; and that we could not have invited non-Catholics to a discussion, but have only urged them "to avail themselves of the opportunity afforded by this Council, in which the Catholic Church, to which their forefathers belonged, gives a new proof of its close unity and invincible vitality, and to satisfy the want of their souls by withdrawing from a state in which they cannot be sure of their salvation." If, by the inspiration of Divine grace, they shall perceive their own danger, and shall seek God with their whole heart, they will easily cast away all preconceived and adverse opinions; and, laying aside all desire of disputation, they will return to the Father from whom they have long unhappily gone astray. We, on our part, will joyfully run to meet them; and, embracing them with a father's charity, we will rejoice, and the Church will rejoice with us, that our children who were dead have come to life again, and that they who were lost have been found. This indeed we earnestly ask of God; and do you, venerable brother, join your prayers to ours.

"In the meanwhile, as a token of the Divine favour and of our own special benevolence, we most lovingly give to you and to your diocese our Apostolic blessing.

"Given at St. Peter's, in Rome, this 4th day of September, 1869, in the twenty-fourth year of our Pontificate. "POPE PIUS IX."

Dr. Cumming lectured in Aberdeen on Wednesday night on the Œcumenical Council. The *Scotsman* give the following summary of the speech:—"He attributed its being called chiefly to recent changes affecting the Church of Rome in Italy, Spain, Austria, and other countries. Conflicting interpretations regarding the Pope's invitations led Dr. Cumming to write to the Pope some months ago, asking if he would be allowed to speak in the Council which he was to attend. No answer came, and Archbishop Manning failed to answer the same question. If Protestants were prevented from speaking, the Council would be denominational, not Œcumenical. The Pope had the right to ask them back to the Church they left a century and a half ago or give reasons why, which he would soon do. In one hour he would tell the Pope and Council what should do them good. The time was come when the Catholics were making desperate efforts for supremacy in this country. Over one thousand in London had joined the Church of Rome during the last eighteen months, including the Marquis of Bute. Seventeen hundred bishops and priests are working hard throughout England for the Pope. Much of Catholic ascendancy was due to numerous miscroscopical differences among Protestants. He earnestly besought all, if they did not agree together, to agree to differ, and keep quiet. If his Church was not recognised by the Pope, he meant to attend the council as an individual."

The Emperor of the French has taken the wise resolution that France shall not be represented at all at the approaching Œcumenical Council. The "Eldest Son of the Church," looking at home, leaves the Pope and the bishops, whose counsel he may be pleased to take, to decide dogmatically whatever may please them, but reserves to himself the unfettered power, according to the laws and customs of France, of ignoring, and if need be condemning, any decision at Rome at variance with the civil rights of the French people.

The Swiss Federal Council, in reply to Prince Hohenlohe's circular note, proposing a collective protest of European Governments against any measures that might be devised by the forthcoming Œcumenical Council against the authority of the State, declare their full agreement with the principles laid down by the Bavarian Cabinet, but do not see any necessity for an anticipatory protest against hypothetical resolutions of the Council. "Moreover, the Bundesrath may safely forbear from framing any preventive measures with regard to the ecclesiastical authorities of Switzerland, who are quite sufficiently acquainted with the constitutional means at the command of the civil authorities, whereby such decrees of the Council would be met which might be contradictory to the principles of the constitution of the Bund, or which might endanger the peace between the different creeds."

* The Letters Apostolic of September 1, 1868, addressed, "to all Protestants and other non-Catholics."

DEATH OF THE BISHOP OF EXETER.

(From the *Daily News*.)

The Bishop of Exeter, who, on the 9th instant, wrote to the Archbishop of Canterbury resigning his see, was a few days afterwards, seized with an illness of so serious a character that his life was despaired of. Towards the close of last week it was obvious that the venerable prelate was slowly sinking to his rest, and, surrounded by his nearest relatives, he breathed his last at Bishopstowe, Torquay, at half-past three o'clock on Saturday afternoon, in the ninety-second year of his age.

Dr. Henry Phillpotts, whose death thus leaves vacant the see of Exeter, was the son of an hotel-keeper at Gloucester, and was born in that city, May 3, 1778. He was about four months older than Lord Brougham, with whom, more than half a century afterwards, he had many a warm controversy in the House of Peers during the stormy times which marked the passage of the Reform Bill. He was educated at the College School, Gloucester, and thence he passed to Corpus Christi College, Oxford, where, before he had obtained his fourteenth year, he was elected to a scholarship. In June, 1795, he took his degree of B.A., and soon afterwards obtained the Chancellor's prize for an essay "On the Influence of Religious Principle." Within a few weeks afterwards he was elected a Fellow of Magdalen College, and some time subsequently received the prize offered by the Asiatic Society for a Latin panegyric on the celebrated Oriental scholar, Sir William Jones. Having taken his degree of M.A. in due course, Mr. Phillpotts, in 1804, married Miss Surtees, a niece of Lady Eldon, and thus resigned his fellowship; he became one of the chaplains of the late Dr. Barrington, Bishop of Durham, in 1806. He continued to hold this honour, in the enjoyment of the friendship and confidence of that right reverend prelate, until his death twenty years afterwards. It was in 1806 that Mr. Phillpotts first distinguished himself in theological controversy, by publishing a defence of an episcopal charge delivered by Dr. Barrington, whose remarks had been unceremoniously attacked by Dr. Lingard, the Roman Catholic historian. Three years afterwards he was made a prebendary of Durham Cathedral, and with that dignity held the cure of one of the larger parishes in the city of Durham for ten years, when he was preferred to the rich rectory of Stanhope. In 1821 Mr. Phillpotts took his degree of D.D., and in 1825 he entered upon a controversy with Mr. Charles Butler, the author of "The Book of the Roman Catholic Church." Dr. Phillpotts published his answer in an octavo volume, entitled, "Letters to Charles Butler, Esq., on the theological parts of his Book of the Roman Catholic Church, with remarks on certain works of Dr. Milner and Dr. Lingard, and on some parts of the evidence of Dr. Doyle before the Committee of the Houses of Parliament." In this work the author handled his subject with such power and ability as to gain for himself the respect of at least one of his opponents, as evidenced by Mr. Butler's seeking and obtaining an introduction to him, and afterwards cultivating his acquaintance. In the ensuing year, Dr. Phillpotts followed up the controversy by the publication of "A Supplemental Letter to Charles Butler, Esq., on some parts of the evidence given by the Irish Roman Catholic Bishops, particularly by Dr. Doyle, before the committee of the two Houses of Parliament in the session of 1825; and also on certain passages in Dr. Doyle's essay on the Catholic claims." In the year 1827, when the question of Roman Catholic emancipation occupied so much of public attention, Dr. Phillpotts, consistently with his constantly declared judgment of the necessity of efficacious securities from the Roman Catholics, issued his "Letter to Mr. Canning," in which were arguments brought forward to show the utter worthlessness of those which he proposed in the bill of 1825. This powerful letter caused very great sensation at the time, and quickly passed through several editions.

In 1828 Dr. Phillpotts was appointed to the deanery of Chester, and two years afterwards, on the recommendation of the Duke of Wellington, who was then in power, he was advanced to the bishopric of Exeter. As the spiritual head of the vast south-western diocese for nearly forty years, the right rev. prelate ruled over it with more of the proud and lofty spirit of Hildebrand or A'Beckett, than with the mild and benignant wisdom now expected from the Fathers of the Church. Haughty and almost unbending to the civil power, he at one time did not

hesitate to excommunicate the Archbishop of Canterbury himself. This was in 1850, when the Primate, obeying a decree of the Judicial Committee of the Privy Council, instituted the Rev. G. C. Gorham into the living of Brampford Speke, in the county of Devon. Bishop Phillpotts had refused to induct Mr. Gorham, on the ground that he held doctrines contrary to those of the Church of England, but after an immense amount of litigation, the Judicial Committee decided against him, and Archbishop Sumner was commanded to carry out the law. On his proceeding to do so, the Bishop of Exeter denounced his ecclesiastical superior as "a fautor of heretical tenets," that as such his Grace had "forfeited all right to Catholic communion," and that he (the Bishop) "thereupon renounced communion with him." As to the judges, "they had committed themselves to a statement notoriously at variance with the facts of the case; their judgment proceeded on an utter disregard of the canons of the Church; and their sentence, swayed by other motives besides justice and truth, was a grievous perversion of justice."

From the time that he encountered Earl Grey and Lord Brougham during the Reform agitation, until within the last five years, Bishop Phillpotts was an active politician, as well as a hard-working prelate. He was the ablest bishop on the Episcopal bench during the exciting period which preceded the passing of the Reform Act; and on one occasion, when Earl Grey warned the prelates to "set their houses in order," the Bishop of Exeter vehemently demanded why the Premier did not conclude the sentence as it is found in Holy Writ, and boldly announce that he intended to destroy the Church as well as the Constitution. For nearly thirty years after his elevation to the see he regularly posted through Cornwell on his visitation tours, as there was then no railway communication in that county. His last charge was delivered in 1863, since which he has taken no part in public affairs.

The Bishop of Exeter was patron of 43 livings, the Precentorship, Chancellorship, Treasurership, and Sub-deanery, 24 prebendal stalls in his cathedral, and the Archdeaconries of Exeter, Cornwall, Totnes, and Barnstaple. His eldest son, the Venerable W. J. Philpotts, is Archdeacon of Cornwall and Chancellor of the diocese. The see includes the Counties of Devon and Cornwall and the Scilly Islands, and is the most extensive in England. Its value is 5,000*l.* a year. Since the days of Bishop Grandison, who lived 500 years ago, no prelate has presided over the diocese of Exeter as long as the venerable bishop whose death has removed from the Episcopal bench a man of great force of character, of commanding ability, and of undaunted spirit.

The name of the Rev. Mr. Kempe, rector of St. James's, Piccadilly, has been mentioned as the probable successor of the late bishop.

A large number of the clergy of the rural deanery of Ipplepen have met at Torquay, and unanimously agreed to a petition to Mr. Gladstone, to take into consideration the unwieldy site of the diocese of Exeter, and the desirability of its division.

Sir George Bowyer tells a story of the late Bishop. Before Sir George became a Roman Catholic the Bishop used frequently to consult him on matters of canon law, &c. In one of the conferences, more than twenty years ago, Dr. Phillpotts used these words:—"The Irish Church must go. It is doomed, and nothing can save it, and if we don't keep clear we shall go too."

The personalty of the late Bishop of Salisbury has been sworn under 14,000*l.*

The health of the Bishop of Carlisle has considerably improved within the last few days. His lordship is now able to drive out.

Bishop Twells, of Natal, against whom a serious charge is pending, has placed his resignation in the hands of the Bishop of Capetown as metropolitan.

The Bishop of Lichfield is still far from well, and his Michaelmas ordination was held yesterday in Lichfield Cathedral by the Bishop of Wellington, New Zealand.

The *Record* states that the Rev. E. Husband, late curate of Atherstone, Warwickshire, well known as a Ritualist, has been received into the Church of Rome by Father Newman, of Birmingham.

A farewell address has just been presented to the Very Rev. Thomas Garnier, D.C.L., Dean of Winchester, on the occasion of his retiring from the rectorship of Bishopstoke, after an incumbency of more than sixty years.

DEAN ALFORD AND CATHEDRAL REFORM.—Dean Alford writes to say that in his scheme for cathedral reform he does not propose to do away with canons residentiary, but to reduce their number, leaving only the archdeacons, in number usually two, for each diocese.

THE NEW RECTOR OF STEPNEY.—The Bishop of London has appointed the Rev. Joseph Bardsley, M.A., secretary of the London Diocesan Home Mission, to the rectory of St. Dunstan, Stepney, vacant by the death of the Rev. R. Lee. He is an Evangelical clergyman, and is well known in the eastern part of London, where he has often preached.

A GOOD SIGN.—Lately, Dr. Pulsford, of Glasgow (Congregationalist), was to have preached in Kirn Established Church (Rev. James Hay's), but was prevented from doing so by missing a steamer. Dr. Hannah (of Edinburgh), who was in the Free Church Manse, Dunoon, on being applied to by Mr. Hay, consented to preach, and gave one of his thoughtful and telling discourses to a large audience.—*Scotsman.*

VELOCIPEDES ON SUNDAY.—A grave question is solemnly discussed by the *Methodist Recorder*—whether local preachers are justified in using the velocipede on Sundays. On the whole, the *Recorder* is not prepared to condemn the new machine being so used. It is better to walk than ride, if the distance will permit; but it is better to ride on a velocipede than a horse. It is asked, "Where will the innovation end? Perhaps we shall have a 'Local Preachers' Bicycle Fund' with a yearly collection."

MRS. WATKIN WILLIAMS AND THE ROMAN CATHOLIC SCHOOLS AT WREXHAM.—Mr. Watkin Williams, M.P., writes to correct a slight error in a notice that appeared a few days ago, to the effect that Mrs. Williams laid the foundation-stone of the new Roman Catholic chapel in Wrexham. It was, he says, the foundation-stone of new Roman Catholic schools, which are being built by money contributed principally by the Protestants of Wrexham and the neighbourhood, in order to provide an education for the poor Irish population of that town. Since the notice appeared Mr. Watkin Williams has, it seems, received a great number of abusive letters, all from entire strangers.

THE DUKE OF ST. ALBANS AND THE CHURCH.—It will be remembered that the Duke of St. Albans recently invited parishioners of Redbourne to recommend to him a gentleman to supply a vacancy which had occurred in the living of that place. The proceeding was regarded as an important precedent and example on the part of a patron of Church preferment, and it may now be interesting to add that the parishioners of Redbourne have recommended to the Duke for nomination the Rev. G. Godfrey, now curate of Hinckley, Leicestershire. The rev. gentleman is described as a hard-working clergyman and a sound Churchman, and withal a good preacher and free from all ritualistic and semi-Popish notions.

CURIOUS ECCLESIASTICAL TRIAL.—The minister of the Free Church at Coupar Angus, Perthshire, has instituted proceedings in the Church courts against one of his deacons and members for holding views contrary to the Confession of Faith. The peculiarity of the case is said to lie in the circumstance that a member should be expected to subscribe to the standards of the Church in the same way as a minister who has to regulate his belief by them. It was expected that the question would have been discussed at the Presbytery of the bounds last week, but the minister said he was not yet in circumstances to bring it on, but hoped to be able to do so at the meeting next month. The local papers are full of the affair.

THE SCOTCH EDUCATION BILL.—At the annual meeting of the Educational Institute of Scotland, held in Edinburgh on Saturday, a discussion arose on the Education Bill. Dr. Donaldson, rector of the Edinburgh High School and President of the Institute, said he regretted that the bill had been thrown out, and he characterised it as an admirable measure—wise, sound, and thorough. He believed that if it had been passed they would have had the best system of primary education in the world, so far as Government could make it. He thought they should earnestly beg the Lord Advocate to bring in the bill again just as it passed through the House of Commons, and, at the same time, to endeavour to persuade the House of Lords to give no consideration to the measure, but simply to pass it. Dr. Donaldson afterwards moved a resolution expressing regret at the loss of the bill, but an amendment passing no opinion whatever as to the character of the measure, was carried by 35 to 25. At a meeting of the Free Church Teachers' Association, held in Edinburgh on Friday night, a resolution was unanimously adopted approving the Education Bill as it was passed by the House of Commons.

RELIGIOUS LIBERTY IN WORKHOUSES.—CURIOUS CHARGE OF INSUBORDINATION.—At the Hertford Borough Sessions, held on Monday, an elderly man named Bourchier, the son of a deceased Hertfordshire clergyman, but now an inmate of the Hertford Union Workhouse, was charged with insubordination in refusing to attend morning prayers. Bouchier had been taken before the board of guardians on Saturday, on the complaint of the master, and as he then stated that he should continue to refuse to attend prayers so long as they were read by the present master, the board directed that a summons should be taken out against him. Mr. Sworder, the clerk to the guardians, attended before the magistrates, and said that the prosecution was under the 124th, 127th, and 128th orders of the Poor-law Board. The 124th of the orders directed that prayers should be read before breakfast and after supper every day, and that all the inmates of the house should attend them except the sick, the infirm, persons of unsound mind, and young children, "provided that those paupers who may object to attend on account of their professing religious principles differing from those of the Established Church shall be exempt from such attendance." The other orders applied generally to acts of wilful disobedience to the lawful orders of the master or other officers of the workhouse. In the present case the pauper, although by profession a Dissenter, had not objected to attending prayers on that ground, but had in fact regularly attended until Monday last. On that day, on the master entering the hall to read prayers, Bourchier got up and left; and on being afterwards spoken to about it, he said that the master was not a Christian, and that he could not and would not attend prayers when they were read by such a man. On Tuesday and Thursday he repeated his refusal on the same grounds, and during the whole week he was absent from prayers. Under these circumstances, Mr. Sworder submitted that there had been a violation of the 124th order, which required paupers to attend prayers, unless they objected on the ground that they were Dissenters; and of the other orders which relate to cases of wilful disobedience to lawful orders, the order being lawful in this case, since the only objection which could entitle the pauper to exception was not raised. Mr. Wheeler, the master of the workhouse, having deposed to the facts stated by Mr. Sworder, Bourchier said in defence that on the 1st of August the gruel was burnt and spoilt by the burning of the bottom of the copper, and that, being unable to eat it, he asked the porter to get him some water. The master refused to allow this, and when he (Bourchier) attempted to go for it himself, the master stopped him. He considered this cruel, tyrannous, and unchristian conduct, and felt that he could no more attend at a religious service conducted by Mr. Wheeler. For some time after this occurrence the master did not read prayers, and on his entering the hall on Monday for the purpose of doing so, he (Bourchier) felt compelled to leave. He did not object to the Church prayers, though he was a Dissenter, but he could not worship under the lead of the master, and therefore now claimed exemption under the orders as a Baptist, which was the religious profession he made on entering the workhouse. The Mayor said there could be no doubt that the rules of the workhouse had been violated. Bourchier entered the house as a Dissenter, but he had never objected to attend prayers on that ground until the day in question, and could not therefore urge religious scruples in defence. If insubordination such as he had been guilty of were allowed, it would be impossible to maintain order in the workhouse. He must pay a fine of 2s. and 8s. costs, or go to prison for seven days. A fortnight would be allowed for payment. Bourchier asked the bench whether he might not, as a Dissenter, be excused from attending prayers in future? The Bench replied they would give him no advice in the matter.

Religious and Denominational News.

NEW CONGREGATIONAL CHURCH, SWANSEA.

This new place of worship, one only out of several recently erected for the English population of this increasing Welsh town, was opened for public worship on the 26th of August. "However unwilling some may be to admit it," says the *Swansea Herald*, "there can be no doubt that the Welsh language is becoming gradually superseded by the English, and that in all the more important towns where English commercial, social, and political influences are largely felt and at work, the population is becoming more and more Anglicanised. The Congregationalists, perhaps more than any other religious body, have looked at this fact from a religious point of view, and given it a practical and earnest consideration." The new church is erected in the new neighbourhood of Fynone, a suburb of Swansea. The architect is Mr. H. J. Paull, of the firm of Messrs. Paull and Robinson, Manchester. The total cost of carrying out the whole plan is between 5,000*l.* and 6,000*l.*, of which upwards of 2,200*l.* has already been raised. The church is in the English pointed Gothic style, of what is termed the "geometrical period," and is treated with much boldness, though the details are simple. The plan comprises a chapel capable of seating 1,000 adults, and measuring ninety-six feet by fifty feet within the walls; a schoolroom, sixty feet by thirty; a lecture-room, forty-four feet by twenty-four; an infants' class-room, twenty-four feet by seventeen; two vestries, and smaller apartments. At present, however, only the chapel and the vestries, &c., immediately connected with it, have been erected.

At the opening services on the 26th of August there was a crowded congregation. After devotional services, in which the Rev. E. Griffith, of Swansea, Dr. Rees, and the Rev. J. Thomas, of Swansea, took part, the Rev. Thomas Jones, of London, preached an eloquent and impressive sermon from Matthew xxv. 25. There was a liberal collection. In the evening the Rev. W. Cuthbertson preached to a large congregation. Between the services there was a cold collation, to which more than two hundred persons sat down. The chair was occupied by Mr. E. M. RICHARDS, M.P., who said he believed that all the anticipations of Dr. Rees and the church had been, to a considerable extent, realised, and it was now only for those who had put their hands to the work to go on with it in confidence, and with a determination that what is to be done shall be done, and done effectually. (Applause.) Dr. REES, who was received with cheers, said that for many years he had felt it to be the incumbent duty of Nonconformists in Wales in this age to provide suitable places for English worship, and an able English ministry therein, in the leading towns now being so rapidly Anglicanised; and he had felt that unless they did that they could safely say that the days of Nonconformity in Wales were numbered. Amongst the things which had rendered the people of this country hostile to the Established Church, had been the introduction of English services before they were desired or needed. The Nonconformists were now in danger of going to the other extreme by not providing the means of English worship, now it was needed in nearly every district in South Wales. The Wesleyan Methodists had been awake to their duty from the first introduction of Wesleyan Methodism into Wales to the present day. They had supported many weak English causes in Monmouthshire and Glamorganshire for many years till now they were enabled to be self-supporting. The Congregationalists, however, had neglected their duty to a great extent, and thus had lost multitudes of families who would otherwise have adhered to

this day to the Independent denominations, and altogether lost a good deal of ground. The Congregationalists, Baptists, and Calvinistic Methodists had lost numbers of the descendants of their own members because they had not, as soon as they ought, provided English places of worship with English ministers with them. From Sketty to Landore the Independents had no less than nine Welsh chapels, and most of them were well attended. Now only one third of the people in Swansea were worshippers in Welsh; the other two-thirds were English-speaking people. Now he saw no reason whey they should not have double the number of English places of worship as Welsh. They had made a commencement, and he did hope it was only a beginning. He hoped, however, that now no town of size in Wales would be left without a respectable, substantial place of English Nonconformist worship. Short speeches were also made by the Revs. T. Jones, W. Cuthbertson, J. Gullan, Mr. Williams, of Hirwain, treasurer of the Society for Promoting English Worship in Wales, and others.

On Tuesday and Wednesday, August 31st and September 1st, two fine Welsh sermons were delivered—on the first evening by Dr. W. Rees, of Liverpool, and on the second by the Rev. J. Davies, of Cardiff. On the following Sunday, September 5th, Dr. Halley, of London, preached, the discourses being worthy of the reputation of the man, and the services largely attended. On Sunday, September 12th, the Rev. Thomas Binney, late pastor of the King's Weigh House Chapel, London, preached, when a very large and respectable congregation filled the building; the subject of his discourse being taken from the Epistle to Titus, from the verses beginning, "For the grace of God that bringeth salvation," &c. The evening sermon was by the Rev. Llewelyn Bevan, LL.B., and was on the kingship of Christ, the words of the text being "Another king, one Jesus," from the Acts of the Apostles. On the following evening, the 13th, there was an overflowing public meeting in the Congregational Church, Warlter's-road, Mr. Morley, M.P., in the chair. After an historical statement read by the Rev. B. Williams, of Canaan, Dr. Rees addressed the meeting, and said that the English Congregational Chapel Building Society had promised to pay the interest upon 2,000*l.* for seven years when there was only that sum to pay off—on condition that the principal was reduced at the rate of 200*l.* a year. There would not be the least difficulty in that. Therefore their great wish now was to get the 1,300*l.* or 1,460*l.*, which would reduce the debt to 2,000*l.*

The CHAIRMAN congratulated Dr. Rees on the happy and successful completion of his work thus far, that beautiful chapel being well adapted for the end in view.

His conviction was that the world would never be converted through the agency of the pulpit alone. He did not say this with any idea of under-rating the importance of the pulpit, but it was most important that lay agency and Christianity out of the pulpit should be brought to bear in the great work in question. Respecting Wales, he believed that in this particular its condition contrasted favourably with that of England, but he was prepared to say that the mass of the people were living outside the sphere of religious effort. He spoke proportionately, and the proportion of the people who could, under any condition of things, be proved to attend public worship regularly was a very small minority. The people therefore not choosing to come, it was their duty to go out amongst them and to carry the Gospel of Christ to them. Therefore he held that the platform must be used as well as the pulpit as a method of stimulating people to take an interest in these matters, and by lay effort to use all such methods as might, with the blessing of God, tend to the conversion of the irreligious portion of the community round them. He quite agreed that this was an interesting occasion, and was glad to hear that this building had not been raised in any spirit of antagonism to existing places of worship in the town. The reasons of its establishment were other and far better than that—to supply a growing need. Dr. Rees had been looking into the question of the change of language gradually being effected, and he could not but feel that the English tongue was becoming generally spoken. He had been told that many of his friends denied that the Welsh language was dying out, but he had been informed that in large numbers of cases among the humbler poor questions were asked by the parents in Welsh and answered by the children in English. He had come down in the train with a gentleman who had told him that there was no doubt of the fact that English was becoming the language of the rising generation, and that to see it they had but to look at the schools, the great majority of which were in English. In fact, there were very few, if any, Welsh schools. (Dr. Rees: Not one.) Well, then, it was very evident that the time could not be very far distant when English would very much more extensively prevail in this country as the common language of the people, and therefore it seemed to be essential that full provision should be made for preaching in that language. He was quite aware that many chapels where Welsh services were now conducted would at the proper time, when it became necessary, be transferred to the use of an English service. But still there was a large English population to be provided for, and he was glad that efforts, and successful efforts, were being made to meet their growing wants. In connection with this establishment of another agency in the town he was glad that their principle was to be not the desire to supplant other congregations or draw away their members, but to draw in from the world around those who who were now living in a state of no religion. Looking also at the controversy now going on so generally as to these matters, it was satisfactory to note the opening of another place of free worship. He believed free worship to be the religious system of the future, and he saw in the Congregational system that which had Scripture authority. Their mission was to maintain the essentially spiritual character of the church. They did not yield to any in loyalty to the Queen, but they did maintain the essential doctrine that Christ was the head of the Church. (Applause.) They sought to promote simplicity and spirituality in their worship; they opposed all ritualism, whether it was found in churches or chapels. (Cheers.) He was almost afraid that ritualism was creeping in amongst them, and that they had to guard against tendencies which, to say the least, were dangerous. Another object they should have in view should be the promotion of the opinion that there was sufficient power in Christian principle to maintain the Christian religion and Church without State aid. They admitted no such thing as State interference or control, and held that it was not needed, and that it was not in the province of the State. They believed that the State had to do with the body and not the mind of the people—that their conduct and good order were under the control of, and a matter to be dealt with by, the police and the civil power, but that the motives of men could only be dealt with by a higher power than a political one. (Applause.) Those who looked at what was going on in Continental countries—in Austria, Italy, and Spain—could not but mark that there was a distinct idea of spiritual freedom working in the minds of the people which was wondrously manifesting itself in various directions. Civil interference in matters of religion was no longer a principle quietly submitted to. And he was thankful to add that the experience of last session in this country in regard to Ireland had been in the same direction. (Cheers.)

The Rev. THOMAS BINNEY expressed his hearty concurrence with all that had fallen from Mr. Morley in respect to the edifice in which they were assembled, and to what was required in a place of worship. Theirs was expressly a teaching ministry, and a teaching ministry by the living voice, and not by any histrionic arts, or by the acting out of effects or symbolical representations of things. Their idea of teaching was to teach by the voice, by appeals from the understanding and reason to the understanding and reason of men, and therefore an edifice like this, constructed with every facility for seeing and hearing—the preacher, all the congregation, and all the congregation, the preacher—was of the most desirable kind, and seemed particularly fitted to be the embodiment of a teaching ministry. Mr. Binney moved:—

That the transition state through which the Principality is now passing, owing to the rapid increase in the English-speaking population, demands the serious attention of the friends of Evangelical religion of all denominations.

Mr. HENRY RICHARD, M.P., in seconding the resolution, dwelt upon the reasonableness of the proposal that Englishmen in Wales should provide their own religious instruction. There were, he believed, at the present time a hundred or a hundred and twenty Welsh chapels in various towns in England. What Welsh people did when they went to settle in England in any considerable number, or even where there was only a small colony of them, was first to ask how they should provide the means of spiritual instruction for themselves and for their children, in the old language that they loved. So they put together their pence, gathered round them by degrees a larger number of their compatriots, and so built a chapel for themselves; and by parity of reasoning that was what the English people going down to Wales ought to do, and not look to the poor Welsh people to provide the means of religious instruction for them. There were persons who held the notion that the cause of whatever evil existed in Wales was due to the existence of the Welsh language.

He believed there was an impression at the bottom of every English heart that no people could be really civilised, and hardly Christian, who did not talk the English language. (Laughter.) That belief was a mistake. (Hear, hear.) For himself he believed that other languages besides the English, and among them the Welsh, could become the medium for conveying a very considerable amount of eloquence, civilisation, and religion. (Applause.) But a late writer in the *Saturday Review* had been giving to the English people some astonishing revelations as to the state of things in Wales. In the first place, he told them that the Welsh language more resembled the growl of a wild animal than the speech of a civilised people. (Laughter.) Well, of course differences of opinion existed as to its being euphonious. When the donkey heard the nightingale sing, according to the fable, he thought him a very poor performer, and believed his own bray was decidedly the more melodious. (Renewed laughter.) His own opinion of the Welsh language he would express in the words of the poet—

Not harsh and rugged, as dull fools suppose,
But musical as is Apollo's lyre.

But this writer in the *Saturday Review* told the English people that the riots which had, unhappily, taken place lately at Mold, in North Wales, were entirely the result of the Welsh language. Of course, there were never any labour riots in England, because there they spoke the English language! (Great laughter.) The writer in the *Saturday Review* went on to remark that the evils which prevailed in the Principality might be traced to the Welsh language. How unfortunate the Welsh must be if that were the case! He was not going to say one word to wound the self-love of his English friends who were present, for no one could entertain a higher opinion than himself of the English race; but facts were facts, and the fact was that there was more ignorance, and he believed he might say a great deal more crime and vice, in those parts of Wales where the English language prevailed than in those parts where the Welsh language was generally spoken. (Applause.) In many of the latter parts—the purely Welsh parts of the Principality—there was scarcely any serious crime at all. The gaols were empty, the police had nothing to do, and the judges that came down from England to hold their assize courts were often, happily, presented with white gloves, to indicate that it was a maiden assize. But he was sorry this was not the case in Glamorganshire and Monmouthshire. He was not going to say anything so absurd as that the increase of crime and vice was to be ascribed to the prevalence of the English language; but he meant to say that the presence of the English language did not prevent crime and vice anywhere, and that they must look for something else besides the spread of the English language in order to redeem men from immorality and vice. That something else was the power of the Gospel of Christ. He had said, and he would repeat it—and it was his glory to proclaim it wherever he was, whether in the House of Commons or out of it—that, owing to the power which the Gospel had acquired in Wales, it was their glory that there was less of obvious evil, less of crime, less of open immorality, to be found in the purely Welsh-speaking districts of their country than in any part of the United Kingdom. (Applause.) And why? Because of the power of the preaching of the Gospel of Christ. He said, therefore, to his brethren in Wales that it was their duty, if they would save their country from being overrun by an element that would corrupt and contaminate their own children, the element of an ungodly, irreligious population, to turn themselves to this work, and assist such men as his friend Dr. Rees to do what he was doing.

In reply to the Bishop of Llandaff, who seems to be distrustful of the voluntary principle, the speaker pointed out that three denominations in the Principality alone—the Calvinistic Methodists, the Independents, and the Baptists—had since 1857 built 581 new chapels, rebuilt and enlarged 734 more, affording additional accommodation for 308,681 persons, at a cost of 823,000*l.* (Applause.) He could not but also contrast one single place with what the Bishop said had been done in the whole of his diocese. He referred to the borough of Merthyr, which he had the honour of representing in Parliament, and of course they knew the people of Merthyr and Aberdare were remarkably intelligent and discerning people. (Applause and laughter.) Let them listen to what they had done in Merthyr, which was in the Bishop of Llandaff's diocese—just at the corner of his diocese. The population of the borough was about 83,000; the number of churches and episcopal chapels and schoolrooms where preaching took place was 19; the number of Nonconformist chapels and schools was 101; the episcopal places contained 8,500 sittings; the Nonconformist places, 53,690. Since 1851, seven churches and four schoolrooms had been built by the Church; during the same period 49 chapels had been erected by the Nonconformists, and 19 had been enlarged. Now he could say with perfect sincerity that he wished their Episcopal brethren God speed in every effort they made and were making to reclaim the unrepentant. If they went out—as they were doing to some extent, as he gladly acknowledged and heartily rejoiced at—to bring in the English or Welsh-speaking population who were now living in neglect or irreligion, and to place them under religious instruction, he ventured to say that there was not a Nonconformist in Wales, from Cardiff to Holyhead, who—provided that they preached no other Gospel than that which they preached themselves, and which they received from the Lord Jesus Christ—but would wish them God speed with all his heart. (Applause.) But he would call the attention of their Episcopal brethren to the lesson which was before them, and would encourage and exhort them instead of going about asking for churches and ministers to be given to them, to rely upon the appeal to Christian principles and Christian hearts by which the Dissenters had wrought such marvels; and then he ventured to say that the future of the Episcopal Church in this country would be infinitely more great and glorious than it had ever been in any previous time in its history. (Loud applause.)

Mr. E. M. RICHARDS, M.P. for Cardiganshire, supported the resolution. Although ample provision had been made for worship in Welsh, although the large sums which Mr. Richard had referred to had been spent, still they had a work before them, and what the population did in Wales before, they could do again, and he did not think they were very far out of the way in asking and receiving assistance from their English friends. Their Welsh forefathers built what they thought was requisite; too often there were four bare walls, but they were put up in earnestness and good faith, and served the purpose for which they were built. Well, they had progressed, and the day had come when they must look forward to something more than four bare walls to their places of worship. They wanted them convenient, and to some extent elegant; and certainly no one could enter this building without feeling that those two great requisites had been entirely supplied.

The CHAIRMAN said he had gathered from Mr. Binney that he would perhaps raise 100*l.*, and Mr. Binney was a man who could generally be depended upon. He (Mr. Morley) had thought he was doing a fair share in giving 500*l.*—(applause)—but he wanted to help Dr. Rees, and should be very glad to see the 1,300*l.* removed, so as to relieve the pressure on the church. He should therefore be very happy to give the last 200*l.* of the 1,300*l.*—(loud applause)—so that there would be only 1,000*l.* for the church to raise. The debt would then be reduced to 2,000*l.*, and they would be able to reap the benefit of the offer of the Congregational Building Society.

The Rev. LLEWELYN BEVAN, now of Tottenham-court-road Chapel, London, and recently Mr. Binney's co-pastor, moved the next resolution as follows:—

That this meeting, heartily approving the object of "The Swansea English Congregational Chapel and Sunday-school Extension Scheme," rejoices at its past success, and, in view of the important work remaining to be done, seeks for it increased sympathy and support.

The speaker congratulated the friends at Swansea on the success which had attended their efforts, and said he supposed this edifice was the finest structure among the free churches of Wales. The Nonconformists must be careful lest they were outstripped after all by the Episcopalians. It seemed to him that Conformity was beginning to learn some of the things which made Nonconformity so powerful, and

when they were set free also, perhaps they would outstrip the Nonconformists. He had been reading a little tract called "The Church of the Future," by the vicar of St. Paul's, Llanelly. In that it was stated that Christianity and the voluntary principle were interwined, and that they rise and fall together. Well, if the Episcopalians were coming to that, he did not know what they would not do when they were freed; and Nonconformists must see that they were not outstripped.

Dr. HALLEY, of London, expressed his approval of the new chapel, as simple, commodious, and elegant, and was glad that the pulpit had not been placed in a corner and a space left which looked as if an altar were wished there. He trusted their service would be, not ritualistic, ceremonial, or Popish, but Protestant and evangelical, worthy of a Christian religion and a people who can themselves praise God and worship Him without any priest or anyone to conduct elaborate ceremonials. (Applause.) He thought the Church of England was worse treated than any other Church in the world. He didn't think it right that a Quaker like John Bright, and Dissenters like Mr. Morley and Mr. Henry Richard, should legislate for an Episcopalian Church, say what prayers, what forms she shall use, and choose who shall be her chiefs. It was Gladstone and Bright who, with their colleagues, consulted and directed these and other affairs of the country. The Queen might be the supreme head, but the supremacy of the Queen was really and practically the supremacy of these men. The ruling power of this country was in the hands of the Administration, and the Administration depended upon the voice of Parliament. Therefore the supremacy of the Queen now really meant the supremacy of Gladstone and Bright. Some Presbyterians, some Catholics, a great many Nonconformists and Churchmen, constituted the House of Commons, and it seemed to him that the Episcopalian Church ought not to be subordinated to such an anomaly. But in respect to one branch of that Church a noble work had been done. A glorious revolution, but a bloodless one, had been effected in Ireland, and let them see that nothing sectarian henceforward received the support of Government in that country—no sectarian universities, no sectarian colleges, no sectarian education introduced where it was not at present. Let them see that the Catholics had everything that Protestants had or claimed—perfect equality, but nothing more. (Applause.) He stood by their Protestant principles: they were noble principles; our forefathers had suffered for them and bled for them; they were the strength and backbone of the country. As the descendant of the Puritans, he stood firm to those great principles, and he trusted that the Welsh Nonconformists—Independents, Methodists, and Baptists—would with steadfast earnestness stand firm by Protestant truth, and see that it should be supported not by state aid or by the benefit of special privileges, but by its own inherent life. After some remarks from Mr. W. R. Smith, Mr. Paull, and Dr. Evan Davies, a cordial vote of thanks to the chairman was carried amid prolonged applause, and the Doxology having been sung, the meeting separated.

BRECON MEMORIAL COLLEGE.

The Independent College at Brecon is an institution for the training of young ministers to occupy English and Welsh pulpits in Wales. It is one of the oldest Nonconformist establishments in the Principality, having had its origin in the year 1662. To meet the rapid spread of the English language in Wales, the Independents have put forward their strength in the matter of chapel-building. Mr. S. Morley, M.P., has set apart 5,000*l.*, and 1,000*l.* towards the memorial college. Sums ranging from 250*l.* to 50*l.* have been given by Mr. John Crossley, Mr. T. Barnes, late M.P. for Bolton, Mr. Remington Mills, Sir Titus Salt, &c., for the same object. Soon after the erection of the memorial college was determined upon, a site near the town of Brecon was secured, in one of the most picturesque spots that can be found in South Wales. The opening services were commenced on Wednesday, and continued throughout Thursday. A large number of ministers from London and elsewhere took part in the proceedings, together with Mr. S. Morley, M.P., Mr. H. Richard, Mr. E. M. Richards, M.P., and other gentlemen. The Rev. T. Binney delivered the inaugural address.

On Thursday there was a public meeting, at which it was stated that the building had cost 10,000*l.*, all of which, with the exception of a few pounds, had been paid. Subsequently, Mr. H. Richard, M.P., delivered an eloquent address, "On the voices of the fathers to their ministerial successors in Wales," in the course of which he referred to some coming evictions in Wales. He said: Nothing can be more idle than to cite, as is sometimes done, isolated expressions from the writings or sayings of our ancestors to prove that they were not opposed to certain institutions, which their children have discovered, though they had not, to be hopelessly irreconcilable with truth and freedom and charity. What the men who went before us struggled for was perfect liberty for the truth of God—to have free course to run and to be glorified. Whatever was inconsistent with that, they did by their own life and conduct implicitly condemn, even while from imperfect apprehension of its real nature and scope they might in some cases seem in words to approve. And how bravely did they carry on that struggle! In poverty, in obscurity, in ceaseless and exhausting labour—reviled, pillaged, mobbed, imprisoned, hunted like the partridge over the mountains, hiding in dens and caves of the earth, counting not their lives dear to them, so that they might fulfil the ministry given to them by the Lord, and leave to their countrymen as an inheritance the precious gift of a free gospel. We are told that after the passing of the Act of Uniformity, the Nonconformists of Merionethshire alone had in one month to give up 690 head of cattle to pay for the fines inflicted upon them for their religion. The governors of the prisons at Welshpool, Cardiff, Carmarthen, and Montgomery, complained that their prisons were so full of Dissenters, that they had no room for thieves and murderers. Mr. Johnes, in his very able essay, "On the Causes of Dissent in Wales," says, in reference to the times of the Stuarts—"Dissent from the Church became once more an object of persecution, but the ministers of the Welsh Nonconformists still continued to traverse the wild hills of the Principality, braving all the dangers for the sake of their followers. Their congregations occasionally met, but it was in fear and trembling, generally at midnight, or in woods and caverns, among gloomy recesses of the mountains." Yes, such were the means by which our liberties were conquered. The place of safety and privilege we now occupy, is one, every step to which is reddened by the bleeding feet of those who toiled and fought for its possession. Well, friends, this spirit of persecution is not dead, it only sleepeth. And in some parts of Wales it is awakening out of its sleep. I have just come from a county—the county of Cardigan—where, in a few weeks, nay, indeed, in a few days from this, many good, honest, brave men, who I believe acted as truly as ever man acted under a deep religious sense of conscientious obligation, are about to be driven forth from house and home—which in some cases they and their fathers had occupied for generations—("Shame")—and to be turned out upon the world with their little ones, and to see the fruit of many years of hard labours on the soil virtually confiscated for no offence but the exercise of their rights as citizens and Nonconformists. ("Shame.") Degenerate children of a noble ancestry shall we prove ourselves if we shrink now from the side of these our brethren, who are as truly, although in a different way, sufferers for conscience' sake as were John Penry and Vavasour Powell and Howell Harries. (Applause.) Well, we don't mean to shrink from their sides. (Renewed applause.) If they are turned out upon the world, then half a million of Welshmen will demand to know the reason why. I suggest that on a particular Sunday a collection should be made in every Nonconformist chapel in Wales for the sufferers—not merely for the sake of the amount which may be collected, but for the immense moral impression which it will produce upon the country. It will hearten and strengthen, and encourage those who are determined to do right—aye, and it will appal the oppressor to see that all the people are determined to stand shoulder to shoulder and front to front. (Loud applause.) I don't believe my countrymen will be daunted or deterred hereafter from discharging their duty as citizens and as Christians by these petty persecutions. I call them petty persecutions, although they are serious enough for those that are under them, for they are petty compared with what our forefathers endured. We are sons of sires that baffled crowned and mitred tyranny. If they did that, we may well defy a few squireens in Cardiganshire. (Cheers.)

NEW BAPTIST CHAPEL AT CLAPTON.

On Tuesday, the 14th inst., the Downs Chapel, Downs-road, Clapton, was opened for public worship. The morning was unfavourable, but there was a large attendance at the service. Dr. Landels preached a very able and impressive sermon in the morning, and in the evening the building was crowded with persons who had come from a considerable distance to hear Mr. Spurgeon preach. The chapel is situated in a new and rapidly-increasing neighbourhood, and will accommodate about eleven hundred persons; and there is a large lecture or school-room and a number of convenient classrooms, and vestries. The total cost is 7,500*l.*, towards which the London Baptist Association granted 1,500*l.* on condition that no further responsibility be incurred by them. The committee of the chapel gave 1,550*l.*, and including a collection of the morning, which realised 28*l.*, the total sum received has been 4,100*l.* At the dinner between the services the chair was taken by the Rev. Dr. Landels, in whose presidency of the London Baptist Association the erection of the chapel was commenced. The CHAIRMAN, Dr. Landels, introduced the pastor of the church, the Rev. T. Vincent Tymms, and spoke in very cordial terms of him as one whom he had known from his boyhood. At Berwick there were two churches which he succeeded in uniting, and gathered a large congregation. On his removal thence he was held in the highest esteem by the people at Accrington. He could speak of their pastor as a true-hearted, high-minded, able man, who would preach the Gospel of Christ faithfully; he was a true brother, and those who knew him clung to him with the warmest affection and the highest esteem, and he earnestly prayed that Mr. Tymms would have a prosperous ministerial work there.

The Rev. V. TYMMS said he felt utterly unable to speak on the many points which he felt were most appropriate on that occasion. Dr. Landels had spoken very kindly of him, more so than he deserved; it was no light honour or responsibility for any man to stand in such a presence as that to have so many representative men of the body to which he belonged wish him God speed in his mission. He begged them all to accept his heartfelt thanks, for he felt deeply grateful for the kindness they had displayed towards him. While thinking whether he should undertake the work, he had some fears as to his fitness for the work, but he was encouraged by various things, before he came there to be minister of that chapel. He remembered the spirit in which this place was commenced, the spirit which has characterised all the operations of the committee, all seemed to promise that he should enter in and share somewhat in the reward and blessing which God gave. He could speak with the highest praise of those gentlemen who had acted as the committee, and he felt it to be his duty, as it was his pleasure, to express the greatest confidence in entering upon his work in conjunction with them. The London Baptist Association had a very handsome way of judging of one another, that was according to his qualification and his labours, and he trusted for his own sake and those who had asked him, that at any rate by faithfulness, by singleness of mind, and brotherly conduct and spirit he would prove not unworthy of their affection and respect. (Hear, hear.) The London Baptist Association had done very great spiritual good, and he was proud and thankful unto God to be introduced amongst them, and he trusted that he should be an impetus to help it on its course. He was reminded of the first text he preached from, "As I was with Moses, so I will be with thee, I will never leave thee nor forsake thee"; he thought these words were appropriate at the time, and they came back to him with increased force to-day, and he could testify that notwithstanding much unworthiness, and much coldness, and much wavering God had never left or forsaken him, and as he was with Moses so he had been with him, giving him powers of utterance to proclaim the truth. He believed that God's sanction had been given to his coming to that place, and having His sanction he would have His support, while he trusted that he would have the prayers as well as the presence of all who had met there that day.

The Rev. C. H. SPURGEON expressed the pleasure he felt that the Baptist Association had done so much for the Downs Chapel as it had, and if it had only assisted in the erection of that one place of worship there would have been a cause for thankfulness. He thought the Baptists met together in love as closely as any Christian body, and that if some of their friends who had run away knew them in these days they would wish themselves back again. (Laughter.) He hoped that those who were present would have the blessing of God upon them that they might keep together. He was quite sure that they would heartily welcome their new pastor; he well recollected his first introduction to him; Mr. Tymms introduced himself and poured upon his (Mr. Spurgeon's) head a mass of accusations which he thought he was guilty of. He was glad that he did so, for it was much better to come honestly forward, instead of sneaking about as some other brethren did; he was like Robin Hood, who did not like a man who could not whack him at single-stick, and he did not like a man who would not "try a fall" with him. He believed Mr. Tymms to be a down-right honest man, and he for one was quite ready to give him his confidence.

Dr. BROCK also spoke in cordial welcome of Mr. Tymms, and said that had he been moveable from Bloomsbury at all, Clapton would have been the place above all others to which he would have gone. He also spoke strongly in support of the position Dr. Landels has taken in connection with the Missionary Society.

The Rev. D. KATTERNS expressed his dissent from the views of Dr. Landels in his Exeter Hall speech. He welcomed Mr. Tymms into the neighbourhood.

Addresses were also given by the Rev. R. Glover, of Bristol (and late of Glasgow); the Rev. Edward White, and Mr. George Head, the secretary of the committee.

On Sunday morning the Rev. T. V. Tymms preached from 1 Cor. i. 23, and in the evening from Luke xxiii. 33. The congregations were large and encouraging. After the evening service a prayer-meeting was held, to which about 300 persons remained.

The Rev. D. W. Purdon, minister of the Congregational church, Thame, Oxon, has been obliged, through failing health, to resign his charge, and to rest for a time, with the hope that it may be beneficial.

The Rev. Dr. M'Kerrow, who was the pastor of the first Presbyterian church in Manchester, has finally retired from the active duties of the ministry, after a period of service extending over more than forty years.

The Rev. Henry Cross, of Brixham, Devon, has accepted a cordial and unanimous call from the Congregational Church of Knaresborough to become their pastor, and expects to enter on his duties there about the end of October.

GOLCAR.—A new Baptist chapel, at Golcar, near Huddersfield, has been opened. The chapel itself will seat 1,000 adults and about 200 scholars. The whole (including chapel, land, and organ) has cost 5,000*l.*, nearly the whole of which has been paid.

THE EVANGELICAL ALLIANCE.—The thirty-third annual conference of the Evangelical Alliance will be held at Derby, on November 2 to 5. Persons intending to be present are requested to intimate their intention as early as possible to the secretaries, in London or Derby. A committee has been appointed to provide for the accommodation of as many as may desire it, and will ensure them a cordial welcome and Christian hospitality.

PROPOSED NEW INDEPENDENT COLLEGE AT ROTHERHAM.—The failure of the scheme for amalgamating the Rotherham and Airedale Colleges has resulted in an endeavour to build a new institution at the former place. The contemplated expenditure is about 20,000*l.*, and an excellently situated site on the outskirts of Rotherham has already been purchased

on advantageous terms, Mr. Habershon, a London architect, having also been instructed to prepare plans for the new building.

THE REV. C. H. SPURGEON.—A South London paper says the continued indisposition of Mr. Spurgeon is becoming a source of uneasiness to his friends. The rev. gentleman was sufficiently recovered from his recent sudden attack to preach twice at the Tabernacle on Sunday last, and again on Tuesday evening at the opening of the new Baptist chapel at Clapton; but on Wednesday he was again seized with illness, and thereby prevented from fulfilling two engagements on that day, and also from preaching at the Tabernacle on Thursday evening. On the latter occasion his place was supplied by the Rev. Dr. Landels, of Regent's Park.

WATTON, NORFOLK.—The recognition of the Rev. W. T. Blenkarn, late of the Nottingham Congregational Institute, as pastor of the Congregational church, Watton, took place on Thursday, 16th September. The Rev. W. A. Linington, of Thetford, read the Scriptures and offered prayer. The Rev. W. Griffiths, M.A., of Yarmouth, delivered the introductory discourse. The Rev. F. S. Basden, of Denton, asked the usual questions, and offered the recognition prayer. As most admirable and impressive charge was given by the Rev. W. Tritton, of Yarmouth, from the words of Paul to Timothy in 1 Tim. vi. 13, 14. The Rev. F. G. Terry, of Dereham, offered the concluding prayer. A tea-meeting was held in the schoolroom adjoining the church. In the evening the Rev. P. Colborne, of Norwich, preached to the church and congregation, the new pastor conducting the devotional part of the service.

SUTTON VENY, WILTS.—On Thursday afternoon the foundation-stone of a new schoolroom, in connection with the Independent chapel of this village, was laid by Mrs. Wansey. The weather was delightfully fine, and a large number of friends of the cause from neighbouring places were present. Amongst those who took part in the proceedings were the Revs. S. Marten, of Trowbridge, and H. M. Gunn. After the ceremony, the children of the Sunday and week-day schools were regaled with tea and cake, and afterwards amused themselves in the adjoining field. Refreshment was then partaken of by the friends assembled on the occasion. A public meeting was held at seven o'clock in the Independent chapel, on the subject of popular education. There was a crowded attendance, some not being able to get in. William Morgan, Esq., of Warminster, presided.

THE AUTUMNAL SESSION OF THE CONGREGATIONAL UNION.—Great preparations are being made to accommodate the ministers and delegates to the autumn meeting of the Congregational Union of England and Wales, which is to commence its meetings at Wolverhampton on Monday, October 16. The chairman is the Rev. R. W. Dale, M.A., of Birmingham, who will deliver his opening address at Queen-street Chapel, in which the session will be held, on Tuesday, the 17th. In the afternoon of that day a public dinner will take place in the Exchange, the Mayor presiding; and in the evening a public meeting in the chapel, Mr. H. Richard, M.P., in the chair, the speakers including the Revs. Dr. Pulsford, D. Mackennal, B.A., and R. D. Wilson. The local committee have found accommodation for 350 ministers in Wolverhampton and Birmingham, but require offers of accommodation for about 150 more.

THE POULTRY CHAPEL.—On Sunday morning the Rev. Joseph Parker, D.D., late of Manchester, entered upon his ministry at the Poultry Chapel, Cheapside, which has been identified for so many years with the "Merchants' Lecture." The chapel has been closed for some time past, and has undergone considerable alterations and improvements, which have given to the interior a light and cheerful appearance. There was an overflowing congregation both morning and evening, and a great number of persons went away disappointed, being unable to gain admission. The rev. gentleman selected for his text the 45th verse of the 5th chapter of Isaiah, and his sermon was characterised by great eloquence and power. At its close, he urged upon the congregation the advantages of unanimity of feeling and action, and earnestly counselled them to abandon, as beneath their sacred profession, everything that could possibly give rise to dissension or strife. He also expressed a wish to gather round him a band of young men to co-operate with him in carrying out his work, and invited those who were disposed to do so to write to him at once. He did not want to have a congregation composed of rolling stones that gather no moss, but of men and women possessed of strength, solidity, and force of character.

REIGATE.—The Congregational chapel at Reigate, Surrey, having been considerably enlarged and improved, was reopened on Thursday, September 16th, when the Rev. Dr. Stoughton, of Kensington, preached in the afternoon, and a public meeting was held in the evening. The devotional service in the afternoon was conducted by the Rev. James Rowland, of Henley. Tea was provided by the ladies of the congregation in the schoolroom, which was tastefully decorated for the occasion. In the evening the chair was taken by the pastor, the Rev. G. J. Adeney; prayer was offered by the Rev. J. Whiting, of Croydon; and addresses delivered by Rev. S. Parkinson, of Croydon, F. Allport, Esq., of Camberwell, and Revs. W. P. Dothie, of Red Hill, J. Smith, of Red Hill, and J. Rowland, of Henley. The attendance was large, and the services altogether most encouraging. The chapel has been lengthened above twenty feet, a new stone front erected, the interior reseated, the arrangements for lighting greatly improved, and other alterations introduced. There is increased accommodation for 150 persons, and the total outlay has been about 1,300*l*. Of this above 800*l*. have been already contributed, and 80*l*. in addition promised. The collection at the opening amounted to 65*l*.

BOOTH, NEAR HALIFAX.—On Friday afternoon, a large and handsome new church was opened by the Congregationalist body at Booth, about four miles from Halifax. The first Independent chapel at Booth was opened in 1761, services having been previously held in a cottage. In 1828, a new chapel had to be erected to accommodate the increasing congregations, and now it has been found necessary to replace this by a still larger building. The new building, which is erected on an elevated and commanding site in the Luddenden Valley, and closely adjoining the old chapel, is in the Lombardic style, and will provide seats for over 700 people. The windows are filled with tinted cathedral glass, and the whole cost, exclusive of the ground, is over 3,000*l*., towards which the congregation have already raised over 2,000*l*. The building was designed by Mr. Ralph Nicholson, of Halifax and London. Much praise is due to the congregation for their spirit in the matter; and also to their pastor, the Rev. D. Jones, for his energy and perseverance in the work at Booth, in which he has been engaged for twenty-seven years. The opening sermons were preached on Friday afternoon and evening, by the Rev. S. Martin, of Westminster, and there was a large gathering of ministers and friends from the neighbouring towns and villages.

WOOLWICH.—A special service was held in Rectory-place Congregational Church, Woolwich, on Thursday evening, September 9, in connection with the settlement of the Rev. R. W. Carpenter, late of Devonport, as minister. After devotional exercises the Rev. G. L. Herman was appointed chairman, and explained the object of the meeting—to recognise and welcome their friend and brother to his new sphere of labour, after a period of rest from active ministerial work. The Rev. J. S. Pearsall gave an address on Congregationalism, and Mr. T. R. Richardson, one of the deacons, detailed the circumstances which led to the settlement of their present pastor as successor to the Rev. William Gill. The Rev. R. W. Carpenter having stated the reasons which led him to accept the invitation so cordially given, and also the object and aims of his future ministry, the Rev. A. Mackennal commended the new pastor and his people to God in prayer. Addresses were then given by the Revs. H. Quick on "Personal Consecration to Christ the Secret of Church Happiness and Prosperity"; W. Guest on "Prayer and Work"; W. S. H. Fielden on "Christian Union," which, with singing and prayer, brought this interesting meeting to a close. The church was well filled.

FIVE OAK GREEN.—A new Congregational church and school have been erected in the hamlet of Five Oak Green, Kent, by the liberality of friends connected with the Congregational Church at Tunbridge Wells, who have for some years conducted services in hired rooms in the neighbourhood. The building consists of two stories, a spacious schoolroom below, and a room for worship and preaching above, each seating 150 persons. There is a roomy porch, and also a small belfry. The memorial-stone was laid by J. Remington Mills, Esq., J.P., in May last. On Wednesday, the 8th of September, the structure was publicly opened and dedicated for Christian worship and teaching. In the afternoon a sermon was preached by the Rev. J. Radford Thomson, M.A., of Tunbridge Wells. Tea was served in the schoolroom; and in the evening a public meeting was held, under the presidency of Mr. Towlson. The attendance was very good, and confident hopes were expressed that the church would at once be filled to overflowing on the Lord's Day. The Sunday-school already contains 112 children. The new church and school may be quoted as a model of cheapness, the whole cost, including the site and the fittings, being about 350*l*. This is the second village church reared by the Congregationalists of Tunbridge Wells within three years.

BATLEY.—The Independent chapel, Batley, which has been closed for more than a year, that it might be enlarged, was reopened on Tuesday, 24th August, when the Rev. Enoch Mellor, M.A., of Halifax, preached. The opening services were continued on the following Sabbath, when the Rev. Samuel Clarkson, of Lytham, preached; and on Sunday, the 5th inst., when the Rev. James Rae, B.A., minister of the chapel, preached in the morning, and the Rev. Dr. Stacey, of Sheffield, in the evening. The services were brought to a close on Tuesday, the 7th inst., by a tea-meeting in the schoolrooms connected with the chapel, and a public meeting after, at which W. E. Glyde, Esq., of Saltaire, presided. The meeting was addressed by the Revs. James Collier, Henry Sturt, Dr. Bewglass; John Jubb, Esq., Mayor of Batley; Alderman Law, Esq., of Bradford; W. H. Conyers, Esq., of Leeds; and other ministers and gentlemen. By the alterations in the chapel space has been obtained for 350 additional sittings. The alterations are very extensive, and have greatly improved the appearance of the building both externally and internally. The cost of the alterations and of the minister's house in course of erection will be about 3,000*l*. The collections at the opening services have amounted to 275*l*. A debt will remain after the subscriptions are paid of about 1,000*l*., which it is hoped may soon be paid off.

KING'S LYNN.—The Rev. Arthur Ransome has just accepted a unanimous invitation from the church and congregation worshipping in the Independent chapel in this borough. Since the resignation of the Rev. Joseph Wood (now at Leicester) the services have been conducted by ministers from various districts, or by students, but, except in *one* instance, there was no probability of a satisfactory settlement. The name of Mr. Ransome, with a statement of the circumstances connected with his rejection by the Wesleyan Conference, was received by the church, and a correspondence was immediately opened with that gentleman. The result was, that he was invited to supply the pulpit—a position which he accepted, forwarding at the same time particulars relating to his severance from the Wesleyan body. His services gave evident satisfaction, and this fact, coupled with his quiet yet earnest demeanour, and his general intelligence, led, after a candid explanation of his sentiments, his entire adoption of Congregational views, and his manly advocacy of the right of private judgment, to a most unanimous and expressive invitation to enter upon the duties of a Congregational minister. The congregation have very properly decided that the views held by Mr. Ransome on the subject of the Lord's Day ought not in any way to interfere with their action as a people, seeing that he is merely endorsing sentiments held by many great and good men of the past, as well as of the present age. Mr. Ransome enters upon his duties next Sunday, and with every prospect of success.

SHAFTESBURY.—The services in connection with the recognition of the Rev. G. J. Woodward (late assistant pastor of Tacket-street Chapel, Ipswich) to the pastorate of the Congregational Chapel at Shaftesbury, Dorset, were held on Tuesday week. The discourse on church principles was delivered by the Rev. Professor Newth, of New College, London; the questions were asked by the Rev. J. M. White, of Tisbury, and responded to on behalf of the church by the Rev. S. Patton, of Knoyle, and the Rev. G. J. Woodward, the pastor. The prayer was offered by the Rev. F. Beckley, of Sherborne, and a very impressive charge was delivered to the minister by the Rev. Johnson Barker, LL.B., of New College Chapel, London, the former pastor of Mr. Woodward. The services were brought to a close by prayer, by the Rev. Mr. King, Baptist minister, of Semley. The friends then adjourned to the Market Hall, where a tea-meeting was held, at which nearly 300 sa down to tea. Mr. E. Grimwade presided, and was supported by a large number of ministers and friends from the town and district. Congratulatory addresses were delivered by the chairman, the Revs. J. Barker, Professor Newth, J. M. White, S. Patton, and J. King, and Mr. Rees, of Ipswich. The evening service was commenced by the Rev. R. S. Ashton, B.A., of Weymouth, reading the Scriptures and prayer, and a masterly and comprehensive sermon to the people was delivered by the Rev. Dr. Stoughton, of London.

GIBRALTAR.—A cordial address, expressive o esteem and regret at his departure, has been presented to the Rev. J. A. George, who has, during the last seven months, been assisting the Rev. J. Coventry, officiating chaplain to the Presbyterian troops in Gibraltar, the presence of two Scotch regiments having rendered the duties too heavy for one minister. The friends and admirers of Mr. George not having had sufficient time, owing to the short notice they had had of his recall, to get up a public demonstration, the address was presented by a deputation. Mr. Boyd, the spokesman, said, in the course of his remarks, that whatever difference of opinion existed among those persons who had been in the habit of attending Divine service at the Presbyterian place of worship in Gibraltar on other matters, he was able to testify, from personal interview, that all were of one accord in their admiration of him, both as a minister and gentleman, and that all had expressed their regret at not having had an opportunity of publicly testifying their esteem for him. The Rev. J. A. George thanked the deputation, and all the kind friends through them, in feeling language, for the kind expression of their good will towards him, and said that it afforded him great pleasure to know that his labours, during his short stay on the Rock, had not been altogether without effect, and that the many kindnesses he had received amongst the good folks had made him really sorry to leave the place.

PEMBROKE—NEW CONGREGATIONAL CHAPEL.—Services in connection with the first anniversary of the above place of worship were held on Wednesday and Thursday, the 8th and 9th, and on Sunday, the 12th of September. The services throughout were of an interesting character, and likely to be productive of great good in the town and neighbourhood. On Wednesday evening, the Revs. J. Williams, of Haverfordwest, and John Davis, of Glandwr, preached from Colossians i. 28 and Psalms xlii. 8. Mr. William Tracy, of Spring Hill College, opened, and the Rev. William Powell (Presbyterian), of Pembroke, closed the services by prayer. On Thursday, the Rev. James Spence, M.A., D.D., of London, preached, morning and evening, two most excellent sermons from Mark iv. 33 and Colossians ii. 6. In the afternoon the Rev. D. Anthony, B.A., of Tenby, preached a very pithy and practical sermon from Proverbs xviii. 14. The Revs. J. Griffiths, of Saint Florence; C. Gwion, of Milford; M. Williams (Presbyterian), of Neyland; and Charles Goward, of Pembroke Dock, conducted the devotional parts of the services. On Sunday, the Rev. J. Spence again preached, morning and evening, two admirable sermons from 2 Peter i. 4 and John xx. 31. In the afternoon the Revs. E. Jacob, of Ebley, and C. Goward, of Pembroke Dock, preached from Luke x. 42 and Matthew x. 27. The Rev. J. Harries, Baptist, closed the services by prayer. The services throughout were well attended, and the total collections amounted to 119*l*. 12s. 6d. Luncheon and tea were provided for visitors at the expense of the church.

BURTON-JOYCE, NEAR NOTTINGHAM.—The efforts of the Congregationalists in the above village, chiefly through the instrumentality of Mr. S. Milne, have culminated in the erection of a new and substantially-built chapel and schoolroom, which were formally

opened on Friday last. The friends in the place began with a room in a public-house, and now they have erected a chapel at a cost of 1,500*l.* the whole of which, except 100*l.*, has been obtained. The Rev. Enoch Mellor, M.A., preached at the opening service, and in the evening there was a tea and public meeting, Mr. Milne presiding. The chairman said that a great deal of their success in the village was owing to the zeal of the students of the Congregational Institute. He considered Congregational principles to be the principles of the future, and expressed a hope that more enthusiasm would permeate the minds of those engaged in the promotion of the good work. The Rev. J. B. Paton next addressed the meeting, and explained at the outset that the Congregational Institute established at Nottingham was a central one for England, and had no limitation whatever. The Rev. E. Mellor and Mr. Milne, of Bowdon, followed. The Rev. J. Matheson expressed a hope that while Congregationalism was spreading its branches far and wide, they would not be unmindful of the roots from which the branches had their support. Mr. Alderman Herbert, who has been acquainted with the Congregational work in the village from the beginning, felt delighted at its success, and paid a tribute of praise to Mr. and Mrs. Milne for their indefatigability in promoting the good work.

BERMONDSEY.—In the early part of 1863, the commissioners of the Bermondsey Baths and Washhouses gratuitously placed at the disposal of the committee of the Surrey Congregational Union accommodation for the purpose of holding religious services. Neighbouring ministers kindly undertook the conduct of these services in the afternoon and evening on Sundays for about three months, and the work found a hearty supporter in the late Rev. R. W. Betts, to whose exertions it chiefly owed its origin. The effort resulted in the erection of an iron chapel, on a piece of ground situated near to the Blue Anchor-road, at a cost of 750*l.*, towards which Samuel Morley, Esq., gave one half, and Remington Mills, Esq., 250*l.*, the remainder being subscribed by various friends. The ground was taken for the period of only five years. In April, 1865, the Rev. Gilbert M'All undertook the pastorate, at the request of the committee of the Union, under whom a church was formed and Sabbath-schools gathered. The work wears a very bright and cheerful aspect. The evening congregation usually fills the present building (which holds nearly 500 persons), the church has gradually increased to 120 members, and the Sabbath-school numbers upwards of 450 children in attendance. It has now become necessary to take steps for the erection of a permanent chapel. A freehold site has been secured at a cost of 775*l.*, in the Rouel-road, which connects the Blue Anchor and Spa roads. The cost of the proposed building and site will be 4,800*l.*, towards which about 2,500*l.* has been promised. The chapel is to seat 1,000 persons, and school accommodation will be provided for 700 children. It will be erected on plans prepared by Messrs. Lander and Bedells. An urgent appeal is made to the churches for help in carrying out this important undertaking. The population is nearly 80,000, consisting almost exclusively of the working classes, while the total church and chapel accommodation in the district provides for only about 13,000.—*South London Press.*

Correspondence.

AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION.

To the Editor of the Nonconformist.

SIR,—It seems desirable that the gentlemen who are intending to be present at the autumnal meetings of the Union this year, should be reminded of those new features in the proceedings and arrangements connected with that important occasion, which are necessitated by the resolution of the London committee, or otherwise authorised by the report which was presented and accepted at the last annual assembly in London. The example which is to be set in this town, is one which, in some important particulars, is to be followed by other towns where the autumnal meetings may be held in future years. It seems due to us at Wolverhampton that this should be distinctly understood, as we should be sorry if it were thought that the plan adopted for the first time this year were an exceptional one, originating with ourselves, and meant only to suit our convenience. We allude especially to the arrangement that there should be only *one* public dinner given to the members of the Union. This will be on the Tuesday; on the Wednesday and Thursday gentlemen will either have to provide for themselves, or be invited to dine at the houses where they are appointed to stay. We have, however, engaged a large public hall for those two days, and shall provide all the requisites for a good luncheon, to be charged for at about cost price, according to an arranged tariff, which will enable a member of the Union to obtain an adequate meal at a very trifling expense. Tea will be provided free each day, and of course there will no charge to the members of the Union either for the breakfast on Friday, or for admission to the *conversazione* on Thursday.

In the next place, it is right to say that it is not Wolverhampton alone, but that town with the surrounding district, which will entertain the Union this year. Birmingham itself is taking part in the responsibility. Railway accommodation is abundant and convenient in all directions, and we had hoped to arrange with the railway companies to allow members of the Union to travel to and fro each day at reduced fares; but hitherto we have not succeeded in obtaining this indulgence. As a set off to this trifling expenditure which some may incur, it must be remembered that as Wolverhampton is very centrally situate in regard to the whole kingdom, the travelling expenses from various towns—especially in the South—will be much less than on many former occasions.

It is due to Wolverhampton to say that the coming of the Union here this year is exciting much attention in the town, and that hospitality has been cheerfully offered by the townsfolk at large belonging to almost every variety of Christian profession and denomination; and we can assure our brethren, both ministers and laymen alike, that they shall have a most hearty welcome, and we will do all that is in our power to make their visit to this locality as pleasant to themselves as we are sure it will be delightful to us.

The Council of the Industrial Exhibition have kindly resolved to keep their interesting collection of works of art and manufactures open until the end of the week in which our meetings are to be held, in order to present an additional attraction to visitors, and at the same time afford a most agreeable mode of recreation and entertainment to those who may be jaded and oppressed by so long a series of public engagements.

We shall be thankful to receive (through the secretaries in London), as early as possible the names of those gentlemen who intend to be present, and beg most respectfully to call attention to the day which has been fixed by the London Committee, as the last on which names are to be sent in; as we cannot hold ourselves responsible to provide for those who come in hastily and unexpectedly at the last hour.

We shall be obliged if you will allow us to make these explanations through the columns of your valuable journal, and beg to remain,

Yours obediently,

S. S. MANDER, Chairman.
THOMAS BANTOCK, } Gen. Secs. of Wolver-
HENRY J. MARTEN, } hampton Committee.

Wolverhampton, September 17, 1869.

SPREADING POLITICAL KNOWLEDGE.

To the Editor of the Nonconformist.

SIR,—On the appearance of the cheap edition of Mr. Bright's speeches I made an offer to artisans in one or two of the factories near me, to supply them with copies at a cheap rate. These men are unable to obobtain the reduction on books which many of your readers can command, and are obliged to pay the full price. This reduction, therefore, which cost me nothing, was in reality a saving to them, and when I added a few pence towards each copy, it brought the price of the book down very much indeed. The offer was received more heartily than I could have imagined. In one factory alone, between forty and fifty copies were taken. Will any of your readers try the plan? You may think it a strange thing to be asked to insert such a barefaced scheme for selling a book, especially when my only object is to get the scheme more widely adopted. My excuse is, that I know we are all agreed in the importance of using the intervals of political excitement in training up a body of discerning and thoughtful politicians around us. And surely this volume of speeches is among the very best instruments we could employ for the purpose.—I am, Sir, your obedient servant,

J. S. C.

BRIBERY AND SENSATIONAL SERVICES.

To the Editor of the Nonconformist.

SIR,—Your correspondent "W." should not complain of my ignorance when I am soliciting information. The Gospel which has been blessed with "wonderful power and blessing for twelve years" by the person named by your correspondent, must have had some fruit. Will he kindly tell us what, and where it is to be seen? "Whistling Dick, the converted prize-fighter," &c., &c., has preached much in South London—the Victoria Theatre, the Surrey Theatre, the Metropolitan Tabernacle, the Presbyterian Church, Borough-road, the Wesleyan Chapel, Waterloo-road, &c., and hundreds have been converted *by a show of hands.* Where are they? "W." says "they avoid the churches and chapels, and meet together as brethren to break bread." Again I ask where? We have in this locality three meeting-places for the Brethren (in the Clapham Park-road, by Kennington Green, and in the Old Kent-road), and the three congregations might meet in a medium-sized schoolroom, and touch the walls nowhere. I know enough, at least, of these sensational services, not to believe in invisible results. But this admission of your correspondent shows that, while the *pretence* of many of these services is the preaching of the Gospel, and all classes of Christians are appealed to for help in the work, the true design is to proselytise for "the Brethren." But even this fails, as it deserves to do, at least on this side London.

"W." should please to remember that, when I use the term "converted rascal," I only affirm what Converted Prizefighters, Converted Sweeps, Converted Crushers, Converted Burglars, &c., love to display in the most public way about themselves. And he will permit me to say that, if John Bunyan had puffed himself about Bedford and elsewhere as the "Converted Curser," or John Newton as the "Converted Slave-brander," I should have had as little faith in their modesty and sincerity as I have in some of those whose work is under consideration; "W." very kindly sends me into the east of London to inquire of several persons, most of whom I know, and something of whose work I have seen; but he himself appears to me to condemn them with very faint praise indeed, when he says that their "services have been blessed far more than most of our ordinary church work." But supposing the men who are at the head of our ordinary church work had had committed to them the funds that these abnormal efforts have cost, where would have been the balance then? The fact is, we can never reach the right end by wrong means. If people are hungry, feed them; if naked, clothe them; if ignorant, instruct them; but, to do these things for the sake of drilling Christianity into them, is as repugnant to the principles of the Gospel, as it is certain to frustrate the hopes of good which may be entertained.

What "W." says about ministers of the Gospel attempting eloquence and referring to "Carlyle, Tennyson, and Samuel Taylor Coleridge, and refinements and speculations," is only putting into well-chosen words the libel often uttered against them. The implication is that this is the staple of their teaching, which I have no hesitation in saying is, at least so far as South London goes, as true as very much that we hear in these times of "revival"—that is, not true at all. I have an acquaintance, more or less, with most of the ministers of the Gospel of my own locality of every denomination, and the implication in every one instance, as regards them, is absolutely unfounded. But if the preachers of righteousness "have taken away my Lord, and know not where they have laid him," is "revival" teaching so very, very plain? The Gospel according to revivalism in South London appears to be, not faith in Christ as a Saviour, but a blind credulity as to His second advent, and an unreasoning dread of eternity and hell. I may tell your correspondent that I *do* attend revival services now and then, and that before I had the pleasure of reading his communication last night, I attended a gathering where the Gospel according to an apocalyptical magic lantern was being delivered. At the close of the pictorial representation, the Gospel according to the "Signs of our Times" was sold for a penny at the doors. Imagine the delightful simplicity of a Gospel like this to the children and grown-up people present—

The number six is Satanic. As the darkest hour of night immediately precedes the dawn: as the darkest years of the world are the last, just before the end; so the number immediately preceding the holy seven is the worst of all. The sixth body in the solar system is the only one that has been destroyed. On the sixth day the serpent was created. Christ was crucified on the sixth day, and at the sixth hour of that day, and from His condemnation to His death was six hours. The sixth seal introduces destruction and death; the sixth trumpet tells us that a third part of men were killed, whereas before they had only been tormented. And the sixth vial dries up the river Euphrates; and the unclean spirits gather the kings of the earth, and of the whole world, to the final conflict and destruction during this sixth vial. The sixth commandment points out to us the worst of all sins—*Murder.* Antichrist's mark is 666, which is all evil: in other words, it is six repeated three times, which represents the individual completion of everything evil, or the excess of evil in the individual.

Does "W." deem this an improvement on Carlyle, Tennyson, and the others, or this Napoleonic ode—

The same marvellous being, here called the beast, is in chapter ix. 11, called in Hebrew, Abaddon, but in Greek, *Apollyon*; in Jeremiah iv. 7, v. 6, he is spoken of as "*the destroyer* of the Gentiles," "the lion of the thicket," as also by Nahum ii. 1 and 12. Daniel appears to describe him as "the Little Horn"; St. Paul, as "the Son of Perdition," "the lawless one" ("That Wicked" Auth. V.); and St. John in his first epistle alludes to his character, saying, "He is Antichrist, that denieth the Father and the Son," ii. 22.

Now *if* the seventh head, as has been ably maintained, symbolises Cæsarism wounded to death by the sword in Napoleon I., by-and-bye to be re-established in Napoleon III., we are in the inexpressibly interesting position of having impending over us the most momentous crisis the Christian world has yet witnessed.

There is not much about the "precious blood" here; and I am bold to say that this kind of stuff is common sense itself compared with the rhapsodical unscripturalisms uttered by many revivalists, who certainly need to be learners before they aspire to teach.

Please permit me to say in self-justification that I am not quite as ignorant of many of the men mentioned by "W." as he deems; indeed, some of them I esteem very highly for their work's sake, and others to whom he alludes I once thought, if mistaken in some things, at least sincere, and thus have helped them to meeting-places when they were greatly needed; and that after having been treated in the most ungentlemanly, to say nothing of an unchristianlike way, by the person so obliged, but I really deemed that the preponderance of teaching would be on the side of good, and gladly sunk the personal in desire for the Master's glory. I was, however, surprised soon after this to have an appeal put into my hand, sent from this person to a wealthy layman north of the Thames, stating that the working classes of South London were altogether infidel, and that nothing was being done for their enlightenment except that which was being done by this "mission." I gave my opinion then, as it was solicited, as to the appeal so far being a gross fabrication. Last winter, again, I had sent me, by the brother of a London banker, one of these precious documents which pleaded

for pecuniary aid on behalf of "*the tens of thousands of the resident starving poor of the South of London*," and "thousands of families literally starving." As this emanated from the same party, and as I believed it to be untrue, or, if it were true, I supposed in my ignorance that help for this needy multitude should first be sought for at home, I appealed to the sitting magistrates of Southwark and Lambeth Police-courts (the districts stated to be in this deplorable condition) as to how far the statements could be verified, and if it were true as to the possibility of forming local committees for their relief. Mr. Elliott's (the Lambeth magistrate) answer was, "As far as that court was concerned there was nothing to show any particular distress within the district." Mr. Burcham's reply was the same, and indeed a day or two after, Mr. Hicklin, the solicitor of the person making the appeal, stated in open court "that that portion of the circular was *of course rather exaggerated*." This same person stated at the Freemasons' Hall prayer-meetings last year, Lord Radstock presiding, that his wife presided over mothers' meetings, numbering two or three thousand of the fish-faggiest of all the fish fags; a statement as much exaggerated both as to numbers and social condition, as the preceding. Now these unfounded representations are sure, sooner or later, to reach the ears of the people to whom allusion is made; and to say nothing of their intrinsic shamelessness, what must be their effect upon the neophytes—if the teacher exaggerates, to what lengths may the taught not go? But I am sure your correspondent does not, cannot, approve of these proceedings; the difference between him and me is that he looks upon revivalism in its holiday coat, and I examine it in its every-day dress—this, if space permitted, I might show your correspondent I have done, not in London only, but in the provinces. But I forbear; perhaps it may be that the "Unions" referred to by "W." may some day examine into the matter fully; I wish they would, and if it were thoroughly done he would not be a very daring prophet who would predict the time when the shameless imposture of so-called revivalism, as at present conducted in many places, would for ever pass away.

But, in conclusion, I may say that I do not condemn "bribery" only, nor chiefly, by revivalists, as an opponent of the Gospel, and a hindrance to the progress of the truth amongst the working classes. It is an offence everywhere, and Episcopacy and Nonconformity are not unfrequently among the erring. What does "W." think of this?—it is a copy of a relief-card for poor people attending St. Thomas's Church, in the Westminster-road, so that the schismatics may not dip their hands into the Establishment meal-barrel:—

CONGREGATIONAL CARD.

No.

The holder of this card is entitled to occasional help from St. Thomas's Church, Westminster-road.

Jan.	Feb.	March.	April.	May.	June.
July.	Aug.	Sept.	Oct.	Nov.	Dec.

This card has to be brought to the church on the last Sunday evening in each month, to be signed by the Scripture-reader.

Signature

Not a mile away from this church is another, where there are occasional wine festivities given to the poor by a "gin spinner," with a free fight at the close for the bottle and decanter drainings; at one or two semi-adjacent churches, if the "dole stone" is removed the "dole" is still administered in the shape of weekly loaves; and then we wonder that the working people do not love religion or attend the house of God. Permit me with all reverence to say that if Jesus and His apostles had condescended to these mean devices for making people hypocrites and paupers, the seven churches had never been raised, and the heathen altars of Rome and Greece had never fallen, and we should yet have had to look for the power to regenerate the world. I speak after (through mercy) nearly twenty years of not unsuccessful labour in various ways for the benefit of the working classes, and I speak sorrowfully because I know how honestly many have hoped that in this method of seeking to win the people they have found "the missing link" that would attach them to the Cross of the Crucified One. But the wisdom that is from above is *first pure*, and scriptural purity means everything that is godly, manly, honest, and upright; and of aught else cometh evil.

Yours very truly,

GEORGE M. MURPHY.

London, E.C., September 16, 1869.

[We gladly insert this interesting letter from Mr. Murphy, who is well qualified, if any one is, to speak as to a matter of fact relating to the religious condition of South London. Mr. Murphy has a claim to be heard in answer to the charge of "ignorance" of his subject, which "W.," rather unfortunately as we thought, brought against him. We must, however, appeal to both parties not to protract this controversy.—ED. *Nonconformist*.]

SMALL FARMERS IN ARRAN.

To the Editor of the Nonconformist.

SIR,—With your permission, I shall have great pleasure in giving "J. S." some of that definite information which he craves upon the above subject, and in making the best defence I can of that letter of mine which has aroused such amusement, surprise, and indignation in his virtuous bosom.

First of all, I never aspired to be an oracle on the vexed question of large or small farms. I merely came forward as a witness to some of the advantages of the latter. My proposition was—the small farmers of Arran thrive even under their present hostile conditions: my theorem—remove those hostile conditions, and their prosperity will be much increased as also the value of the land. "J. S." has not denied either of these statements; and as they formed the substance of my letter, I think he wasted time, breath, and the space of the *Nonconformist* in disputing the side issues. However, as he virtually charges me with lack of veracity, I must protest that not a statement in my letter but is capable of the strictest proof.

Topography was not my object, or I might have furnished your readers with a somewhat clearer picture of Arran than is supplied by "J. S."—I, also, walked round and across the island. I could have told you pretty correctly the height of Goatfell (or Ben Ghail, as the Gaelic has it more musically), for I clomb to its summit and spent a night there with the winds, who, as the natives say, make it their constant abode. But I was writing of the small farmers in Arran: if "J. S." had kept to that text, he might have dealt with me more satisfactorily.

If my letter can be construed into a denial of the existence of large farms in Arran, I am exceedingly sorry for it. It was quite beside my intention. There is Sannox farm, whose sheep have the run of nearly the whole north end of the island, and need some three shepherds to look after them. There is the "big hoose" at Mauchry, a source of much ridicule to the small farmers in that neighbourhood. They think Mr. Miller demented to have built such a storied mansion. I am inclined to agree with them that it is most inappropriate where it stands. About Shisken, Blackwater Foot, Slidry, Kilmory and the whole southern low country there are many good-sized farms. It is the paradise of the Arran farmers; they could not comprehend my preference for the wild glens of the north. But, granting all this, it does not affect my statement that the small farmers are unfairly treated. In what part of the island "J. S." found leases of sixteen years common, I cannot tell. My inquiries north, south, east, and west, from all classes of the inhabitants, met with the same reply: Duke Hamilton will grant no leases. I was assured of this amongst other places at Loch Ranza, Shedog, Kildonan, Lamlash, Brodick and Corrie. If "J. S." has been over the same ground and heard the very opposite statement everywhere—well, I don't know who's to decide between us. But I think I am excusable for believing it when the tale was repeated in exactly the same form at so many different points and by so many different mouths.

As to the number of farms belonging to the Fullartons, there are two at Whitefarland, and four or five on the southern side of Glen Cloy. I believe my half-dozen was rather under than over the mark.

Would "J. S." learn the truth of my statements as to the game nuisance, let him visit the little villages of Dugarry and Auchincarr, on the western side of the island. They are close to the Duke's hunting-lodge, where Jorsa water falls into the sea. He will find that I have not exaggerated the condition of affairs by one syllable: but rather that I have understated the hardships of the small tenants there. Being a naturalist, too, I can assure him he will find Glen Jorsa to possess as rich a fauna as any part of the island.

"J. S." has taken the trouble to summarise somewhat unfairly my picture of the state of the small farmers amongst whom I dwelt for a short time: and at the end of his summary he declares it is simply ridiculous. Again I repeat that every word of my description was strictly true. I lived myself under the same roof as the kye for more than a week. I shared the frugal diet of my hosts, and was not a bit the worse in health for it. On one occasion, after a soaking in Scotch mist, I had to clothe me in that very homespun of whose existence "J. S." seems so incredulous. I assure him that men and maidens alike had their outer garments woven from the wool spun by the housewives in the winter time. The spinning-wheel is an almost universal piece of furniture in the island. I asked one buxom lassie how young folks amused themselves in the long nights. "Oh, the spinning-wheel is our piano," quoth she: and after she asked if I knew that the Queen had got a wheel, a fact most gratifying to her country pride. Did I say the farmers were ignorant of *all* literature? I cannot find such a statement in my letter. I said they were unacquainted with the poets and the literati; by which I meant they would not be able to discuss the beauties of Shakespeare, Tennyson, Carlyle or Ruskin with civilised beings like ourselves; a meaning that was surely obvious to all who read my words carefully. I met a damsel there who had been at service in Glasgow. As she handed me a cup of tea she repeated some verses celebrating the virtues of that refreshing drink, and she was much astonished that I did not recognise them. "Why, they were on the papers in which Sandy Mackay wraps up his groceries!" Said Sandy, or somebody of like name, being a tea-dealer in the city of the Clyde. Even sugar-paper literature is better than nothing. By-the-bye, let me state here that if "J. S." would insert the second bracket of the parenthesis after the word "Gaelic" in that sentence which he describes as "curious," he would repair a printer's error, and find my construction less peculiar.

I will claim, Sir, to have as clear knowledge of what "an ordinary Scotch village is composed of" as "J. S." I come of a Scotch farming race myself. I have seen much of the country life of my numerous cousins, though I do happen to be settled in Babylon now-a-days. It may be that "J. S." thinks that Arcadia more resembled Auburn than Glenburnie. If so, I again differ from him. Life in those primitive ages would, I doubt not, have been as comfortless as a sojourn in the Arran glens is in the nineteenth century. Mrs. Hamilton's "Cottagers" and my "Small Farmers" form, as I think, complementary pictures. She insisted much on the dirty ways of her cottagers. I pass those by with a mere allusion to discomfort, and prefer to dwell upon the unflagging industry and sterling honesty of my farmers. Perhaps it is bad taste on my part to look most at the pleasant side of things. But I still insist upon the Arcadian simplicity of the folks with whom I was living. They were free from all the affectations of our London drawing-rooms. They said fearlessly what they thought. No false delicacy characterised their speech. Thieves were unknown amongst them. The three (or is it four) policemen of Arran have a fine time of it. I had converse with two of them, and each lamented the lack of occupation which was his. And this, I can tell you, was matter of some complaint amongst the tradesmen when I came across such comparatively civilised inhabitants.

Had "J. S." been present with me at the half-yearly sacrament at Shadog Free Kirk, he would have learnt something as to the number of small farmers in Arran, and as to the way in which they support their beloved Kirk. I cannot give statistics. I do not know if such exist elsewhere than in Duke Hamilton's books. But, without exaggeration, the horses scattered over the moor close by whilst service was proceeding were in dozens. And the carts from which they were unyoked were not such as those driven by large farmers like the Messrs. Miller.

I do not, Sir, believe in villa-building as a panacea for Arran's ills. I can conceive more outrageous examples of feudal tyranny and exclusiveness than discouraging the visits of the Glasgow multitudes. For my own part, I know that I found snobbery so obtrusive in "the Street" at Lamlash, with its eye-glasses and its canes, its struttings and its arms akimbo, that I fled that most beautifully-situate place as I should have fled the pestilence. When "saut-water folk" (the Arran synonym for strangers) amuse themselves by tearing the covering from the statue of the late Duke at Brodick, unable to let it rest in peace until Lady Mary come to unveil it, one can hardly expect Duke Hamilton to welcome them with much cordiality. No, Sir. If the Duke would set his mind to raise a contented tenantry around him, he would earn his own happiness in making theirs. Alas, that such a course seems so impossible! When his blood-suckers loose their grip, as most certainly they will when nothing more can be gotten from him, he may yet have a chance. Let us hope he shall use it well. The Arran folk are loyal to their Duke even now. 'Tis not to him, they say, they owe their hardships, but to his factor. He would not find it very difficult to win the love and the respect of these simple people.

So far, Sir, in reply to your correspondent. But, if you will give me leave, I shall go on to speak of another fact as to the small farmers which struck me as interesting and suggestive. I had thought of writing you a second letter upon this point; as, however, "J. S." has given me an opportunity by his unlooked-for animadversions, I shall avail myself of that. At Imachar and in High Glen Cloy, as well as in other parts of the island, there still remain farms worked on the "rig about" system; indeed, so was Auchincarr itself till about eight or ten years ago. In Arran the system works thus. Two men rent a farm jointly. The profits from the sale of its produce—as milk, butter, cheese, eggs, wool, mutton—they share equally. Their sheep are marked with the same brand and feed on the same hill-sides. Their cattle graze the same pastures. But the custom has its name from their manner of treating the arable land. Each tenant ploughs, sows, and reaps the alternate "rigs" in the corn-fields. So in seed-time and harvest he has to be very careful not to trench with his plough or his scythe upon his partner's rig; an easier task in the days of "heuks," or sickles. One youth, unaccustomed to rig-about farms, gave me a vivid account of his difficulties in "shearing a rig" at Imachar. I can't think why the partners don't work in harmony in this case until harvest, or until the oats are ground into meal, and then divide the results of their toil. Surely that would save much trouble, and be quite as fair as the present plan. It is perhaps attachment to an old custom which prevents their improving upon it.

McCulloch (see his "Geographical Dictionary," articles "Arran" and "Argyle") describes a similar custom prevalent in Argyleshire. In the 1855 edition he comments upon it thus: "It is needless to enlarge on

the pernicious influence of this mode of holding land. Where it prevails it is obvious there can be nothing like industry nor anything deserving the name of agriculture." And he proceeds to congratulate himself that "run-rig" is dying out. But in the much-improved edition of the Dictionary published in 1866, under the editorship of Frederick Martin, all the condemnatory remarks and the gratulations are omitted; and the contemptuous tone in which he described "run-rig" is changed, chiefly by rearrangement of the punctuation, for a thoroughly respectful one. This looks suspiciously like a change in Mr. McCulloch's ideas. I can testify that the rig-about farmers were as industrious and their crops as good as those of their singly-holding neighbours.

This led me to speculate as to the effect of co-operation if applied to small farming. I do not know whether this has ever been attempted. I cannot remember that Mr. Mill mentions any such instance in his "Political Economy." But it seems to me that co-operation would be quite as valuable in this direction as in any other. One can easily see what economy might be had under such a system; economy of farm-buildings, of machinery, of labour. With six farmers say, in co operation, two horses would be worth half-a-dozen under the separate system. No pains would be spared to render the soil fertile if for each labourer this were a labour of love. Eye-service would be unknown where the amount of each man's profit depended on his own efforts. If it were possible to start some co-operative farms, it may be that thus would be opened a way to better things for that debased agricultural labourer, the shame of our State; to raise whose condition has been considered a hopelessly insoluble problem by too many of our legislators.

But I do hope that no future "J. S." will charge me with oracular writing. Please, Sir, and readers all, to think over these words of mine merely as suggestions. I am no controversialist. I have no wish and no intention to mislead. I have kept myself strictly to facts. And allow me to say, Sir, that I trust I have sufficient respect for you, for the *Nonconformist*, and for my own character, not to send for insertion in your columns a garbled version of the facts I observed. Apologising for the extreme length of this letter, believe me, Sir,

Your obedient servant,

GEORGE FRASER.

September 10, 1869.

THE IRISH LAND QUESTION.

A conference of delegates from the leading farmers' clubs in the south of Ireland was held in Cork on Thursday. The object of the meeting was to adopt and publish a definite and authoritative statement of the views of the tenant farmers on the land question. Besides the delegates who represented the Cork, Macroom, Mallow, Limerick, Clare, and Tipperary clubs, there was a numerous attendance, including Mr. Maguire, M.P., Mr. Shaw, M.P., Mr. N. D. Murphy, M.P., and Mr. Isaac Butt, Q.C., who had been invited to be present at conference. A series of resolutions previously agreed on by the delegates at a private meeting were submitted for adoption. The first merely affirms the necessity for a revision of the entire agrarian code; and the demands of the conference are substantially contained in the second, which is as follows:—

> That with a view of securing this most desirable consummation (the settlement referred to in the preceding resolution), this meeting is of opinion that nothing can more assuredly contribute thereto than a perpetuity of tenure based upon a rental to be in the first instance fixed by a competent and impartially appointed authority established for that purpose; such rental to be founded on the average market value of the produce of each holding for the previous twenty-one year as well as for its soil, climate, situation, and other circumstances which influence the value of land; this rental to be revised septennially at the request either of the landlord or tenant in accordance with the vicissitudes of seasons and the fluctuations in prices, tenants' improvement not to be taken into consideration in such revisions, with right to appeal from the valuations of the Board of Agriculture by either landlord or tenant to a competent tribunal; such valuation to be not alone the rental, but to be the basis for all taxes imposed on landed property.

The third resolution states that at the expiration of existing leasehold interest the tenants should have the full benefit of the privileges contemplated in the second resolution, and that all occupiers should have power to sell their interests to the best advantage, pre-emption being reserved for the landlord. The fourth resolution declares that the law of distress should be abolished, and the fifth appoints a committee, with Mr. Butt as chairman, to frame a more detailed plan of settlement based on the resolutions, and to make general arrangements for the formation and conduct of a "national league." The speakers at the meeting expressed strong dissatisfaction with the present state of the law, and Mr. Gubbins, of the Limerick Club, declared, with the applause of the meeting, that if the farmers did not get justice from the present Government they would look elsewhere for it. He repudiated, as a Tipperary man, the statement of Lord Portarlington that the tenant-righters dare not venture into Tipperary, and said that if Mr. Butt, who was, perhaps, the leader of the agitation, chose to stand for Tipperary to-morrow the farmers would return him. Mr. Gubbings mentioned several strong cases illustrative of the things done under the land law in Limerick. On Lord Ashdown's property, he said, no man dare get married until he had the permission of the agent, Mr. John Uniacke Townsend; and for a violation of this rule a man who had himself created his farm upon a barren mountain side was evicted and compelled to emigrate. On another property in the county a gentleman who had the reputation of being able to screw more out of a tenantry than any other man in the south of Ireland had been recently employed for the purpose of revising—which, of course, means raising—the rents, and this gentleman lately went clandestinely into the houses of several of the tenants while they were absent at harvest-work, and made a minute examination of their dwellings, looking at the very beds and bed-clothing, to see how much could be got out of them. Great indignation was expressed at these statements. Mr. Maguire and Mr. Shaw spoke at the conclusion of the meeting in response to the unanimous call, and both gentlemen declared their readiness to co-operate heartily in the movement to acquire perfect security for the tenant. Mr. Shaw said that if they did not get a sufficiently large bill next year there was no hurry with the question, and it would be better for them to wait another session than take an insufficient measure. Neither gentleman specifically accepted the programme adopted by the club. It was observed that the want of security was just as keenly felt in the North as in the South, as the landlords were steadily breaking down the tenant right. Mr. Murphy also promised his co-operation.

In his letter from Athlone, the *Times'* "Special Commissioner" remarks upon the variable rate of rents and the different sizes of farms. Farms vary exceedingly in extent; a few, at a considerable distance from Athlone, are grazing tracts of a large size; a good many reach twenty and fifty acres, but an immense number are very small, mere patches from two to four or five acres. The country beyond the flats of the Shannon is fairly divided between tillage and pasture, but the agriculture, as a rule, is of an inferior kind; the breeds of cattle and sheep are sometimes coarse; the crops are occasionally backward and thin; good farmsteads are not often seen; whole estates are covered with mud cabins; the landscape reminds you, in too many places, of what Ireland was before 1846. The line between the owner and occupier of the soil coincides tolerably nearly with that which marks the great religious divisions of Ireland; but there is a fair number of Roman Catholic landlords. Absentee proprietors are not numerous; but the residents, as a class, are not progressive, and some are said to be much embarrassed. Here, as elsewhere, leasehold interests are rare, and, having been formerly very numerous, are becoming fewer year after year; yet, though the tenants have only precarious tenures, they have, with slight exceptions, done everything which has been done for the land for ages. The writer gives a description of the two great estates in Galway of Mr. Allan Pollock, a Scotch gentleman, who purchased them, say 32,000 acres, some fifteen years ago, for about half a million sterling.

The lands when they came into Mr. Pollock's hands were in the condition of most Galway estates; that is, they were for the most part held by a peasantry of small farmers and cottiers, they had been much exhausted after the famine, and their resources had never been developed. It is easy to imagine what their look then was—rude tracts broken into narrow fields, ill-drained and divided by unsightly fences, with scanty crops and inferior cattle, and covered over with small dwellings inhabited by a dense population. Mr. Pollock's first care was to buy out almost every one of these petty holders, to convert some into farm-labourers, and to induce others to emigrate to the West; and having by a process, not ungentle indeed, yet rather painful, made a *tabula rasa* of this enormous area, he applied himself to improving the lands, to bringing them under thorough cultivation, and farming them upon the best Scotch system. It is unnecessary to say how dikes were levelled and fields squared into vast breadths; what miles upon miles of drains were opened; how, in the place of the Irish village, the huge solitary steading rose at wide distances; what thousands of tons of artificial manures were lavished upon the hungry soil; what sheets of turnips and masses of corn were grown where the plough had never been before; how the hills were covered with the finest kine and sheep—how, in a word, capital and science transformed these great tracts by degrees, as if by magic. The carrying out of this social revolution cost not less certainly than the fee-simple of the soil, and the results have really been wonderful. I walked over a part of one of the estates, and admired the magnificent farm buildings, the huge mills with their lofty chimneys, as though husbandry had become a manufacture, the steam-engines and perfect appliances of tillage, the vast spaces of corn that reached the horizon, and thoroughbred sheep in the immense pastures—the spectacle, in a word, of agriculture on the largest scale in its highest development. Yet the whole scene had a look of desolation in spite of the monotony of its splendour. I missed the smoke of the frequent housetop; and as my eye rested on the scanty cottages which here and there only dotted the rich expanse, I could not help thinking that this form of society had, like all human things, its imperfect side. How opposite to this state of things is the condition of the village communities, referred to in my last letter, which have reclaimed parts of the flats of the Shannon! How different is their primitive husbandry, how completely distinct the type of their life! In one case a lavish outlay of capital has suddenly raised a noble monument of cultivation of the most perfect kind, and has produced a splendid model of extensive farming. Yet you feel that this is an exotic growth, and that it anticipates the natural march of society; and you see that it is not without its drawbacks in its severance of the population from the soil. In the other case, the slow industry of ages, advancing with gradual but beneficent steps, has changed the barren waste into fruitfulness; has, with difficulty almost incredible, subdued the worthless swamp to fertility; has, too, not grandly or quickly, but quietly and peacefully, transformed the character of the landscape.

The general opinion of the country side—which might, however, be prejudiced—condemned Mr. Pollock's experiment as a costly failure. Certainly he did not get a return proportioned to his outlay. Can the ordinary Irish farmer, with his scanty capital, compete with so gigantic a rival?

A portion of the estate of Lord Clanricarde runs into that of Mr. Pollock; and there is, no doubt, a remarkable contrast between the rude and petty homesteads on the one and the enormous breadths of tillage on the other. Yet—and I put the question to many on the point—the peasantry on the Clanricarde estate declared themselves able and willing to pay rents not much lower than those obtained by Mr. Pollock for his lands; and as Lord Clanricarde, though an admirable landlord—his people were enthusiastic in his praise, and I was happy to find had generally leases—has not laid out much on this part of his property, these occupiers, taking everything into account, were assuredly justified in their boast to me, "*that they could hold their own against any Scotchman.*" Indeed, one of Mr. Pollock's agents, notwithstanding a very natural prejudice in favour of his native system of agriculture, admitted to me that it was quite wonderful how well the Irish took to improvement, and how much they could do with the land, under landlords in whom they could place confidence. "*Give them equal capitals and fair play, and they would run us hard,*" was the honest remark of this intelligent and experienced gentleman.

But the small tenants, who have transformed the face of nature in Ireland, are, as the law stands, simply outlaws; and their only protection is loose local custom, which may be violated legally with impunity. Their landlords, no doubt, as a general rule, respect this custom, and neither turn them out nor squeeze out their interest by extortionate rents; but instances of such wrongs occur, and what is to be thought of a law which permits such claims to depend on caprice or forbearance?

It was the prayer of the good Roman Emperor that his will might be restrained by law, that he should not have the means of injuring his subjects. A good Irish landlord who, in his sphere has power not unlike that of a despot, ought to second the wish of Marcus Aurelius; he should not forget that his heritage, too, may pass to a Commodus or Heliogabalus. A reflecting mind cannot fail to perceive that the great difficulty of settling the Irish land question arises from the co-existence and the contrast of the systems of tenure I have described. Were the lands of Ireland held generally under what I shall call the English system, if the farms were of considerable extent, if the occupiers were men of substance, or if the landlords made all the permanent improvements, things might be left as they now are, and there would be no necessity of considering the subject. Or, on the other hand, if the lands of Ireland were all held under the Irish system, if the farms were all mere small patches, if the occupiers were all poor tenants at will, if the peasantry had done everything for the land, and had thus acquired an equity in it, and if the landlords had contributed nothing, I could listen to the cry of "fixity of tenure," and could discuss Mr. Mill's scheme of a peasant proprietary at a settled quit-rent. But as both these systems are to be found in Ireland, though covering areas of very different extent, as, moreover, they are not always found marked off from each by sharp distinctions, but over a very large part of the country run into each other and are confused; and as neither type is clearly prevalent, it follows that, while I do not think you can leave the Irish system in its present state, under the insufficient protection of the common law, so you ought not to stereotype it on the face of the land, or forget that the common law is a fairly adequate rule of right in all the tracts held under the English system.

All around Athlone the elements of discontent and disaffection abound, and the peasantry are probably more dissatisfied than the "men of Tipperary." The agrarian spirit strongly prevails—witness the recent foul murder of Mr. Tarleton for dismissing a shepherd who had repaired a house and made some improvements without compensating him for the outlay, for which, of course, he was in no sense liable. The unfortunate gentleman received a warning, couched in terms of friendly reproach, but having disregarded this, he was shot, and the crime, as usual, remains undiscovered.

The next letter of the *Times* correspondent is dated from Mullingar, Westmeath county, a town which was lately falling into decay, but has lately revived. The reason of this change is an alteration in the legal conditions, and in some degree the social influences, under which the town now maintains its existence. Until not long ago Mullingar was held under a middleman's grant from the Granard family, and as neither the mesne nor the chief owners had the power of making long leases, no security could be obtained for building, and stagnation and ruin were the consequence. The process, however, of the Landed Estates Court swept away these mischievous fetters of tenure; and the new proprietor, Colonel Greville Nugent, being able and willing to give leases of long duration on favourable terms, the town has not been slow to revive, and has in a few years made very rapid progress. Compared with some other parts of Ireland, Westmeath is not a progressive county; its agricultural area has considerably diminished, and, notwithstanding the excellence of its pastures, the increase in the returns of its live stock is not very great; and this coincides with a large decrease in the population. The material condition of the different classes connected with the soil in Westmeath corresponds in the main with that of the same classes in the other counties visited. The wages of the agricultural labourer are from 6*s.* to 10*s.* a week; the farmers, except the very small holders, are reasonably well off, the large graziers especially, as a rule, being wealthy. Rents vary from 3*l.* 10*s.* for the best grass lands to 15*s.* the Irish acre; and land on the whole is not over-rented, though most of the light tillage lands let high, no doubt owing to the competition of the poor, now almost confined to soils of this character.

The landed system of Westmeath is essentially the same as that I have already described, except that the number of absentee landlords is comparatively small in this county. In other respects it presents phenomena identical with those I have previously noticed—the same divisions of classes by religious distinctions; the same wide-spread insecurity of tenure; the same creation and

growth of equities in the land not protected by positive legal sanction, and vindicated only by local usage. In this state of things a line of demarcation runs between the owner and occupier of the soil, and separates them more or less from each other; law fails utterly to throw its shield over innumerable claims of the nature of property; and these are abandoned to loose custom, which may be violated without legal redress, by a dominant order that has an immediate interest to do so. Here, as elsewhere, from good feeling, from the habits of acquiescence engendered by the ancestral possession of landed property, far more, I believe, than from any lower motive, the landlords, though too marked off from the people, as a rule respect the social arrangements, the dealings, and natural rights of their tenants; they neither attempt by unjust evictions, nor by iniquitous raising of rents, to appropriate what really belongs to others, nor do they disregard the tenant right arising from the sale of the goodwill of farms, which in this country is a common practice. But—besides that in the years that [succeeded the famine society in Westmeath was much disturbed by extensive evictions from estates—even now, as always will be the case when social elements occasionally jar, and when too much is left to arbitrary power, wrongs in the relation of landlord and tenant occur too frequently in this county. Sometimes the zeal of a Protestant proprietor gets the better of his sense of fair dealing, and I have heard of cases in which an undue preference has been given to Protestant tenants as such, or in which, except at an extortionate rent, a site for a Catholic chapel has been refused—a compromise between conscience and interest at which Mephistopheles himself might smile. Occasionally, too, the spirit of avarice will break through the barriers of mere usage; and I have been informed of more than one instance in which purchasers in the Landed Estates Court have set aside the equitable claims of their tenants. Now and then, moreover, landlords will abuse the extraordinary power their position gives them, and I write with a set of contracts before me of a singular and iniquitous kind, which a proprietor has lately endeavoured to compel his tenants-at-will to sign, in order evidently to deprive them of even the scanty protection of the common law, and to free himself from the implied obligations which local usage would impose on him, so long as they held by the tenure of the country. The tenants have refused to sign these agreements. I hope their refusal will not be construed, by those who interpret the Irish land question on a theory of the barbarism of the Irish race, as evidence that the benighted Irish tenant prefers vague custom to definite contract.

Westmeath presents in a marked form the contrasts of occupation and tenure previously adverted to. The greater part of its fine lands is now held by substantial farmers, or by graziers of a superior class; many of these have, of course, the security of a lease, and in most instances the landlords have either put the lands in good order and built farmsteads before the commencement of a tenancy, or else the lands, being admirable pastures, require little or no outlay. The existing law of landlord and tenant applies, therefore, fairly enough to these cases. It either has no tendency to confiscate what belongs to the tenant on a change of possession, or else its harsh doctrines are excluded by contracts between independent persons. By far the largest portion of the county, however, is still occupied by small farmers, who legally are merely tenants-at-will, though they have added much to the value of the soil by building, enclosing, fencing, and tillage, and though they have purchased their interests in numerous instances, and it is probable that they will long maintain their ground, though the area they hold is being diminished.

THE ELECTION COMMISSIONS.

A good deal of important evidence has been given before the Beverley Commission during the week. On Thursday Mr. Christopher Sykes, M.P. for the East Riding, and who formerly represented the first-mentioned constituency, was before the Commissioners. He stated that it was not until several months after the general election of 1865 that he had the faintest idea of the existence of bribery. He declared that a prominent local Liberal had offered to sell the two seats to the Conservatives for 500*l.*, that the money was paid, and that there was a severe contest notwithstanding this arrangement. On Friday, Mr. Bainton, the Conservative election agent, was examined as to his proposal to Mr. Sykes to pay all expenses in 1865. He supposed, he said, Sir H. Edwards had assented to what the Chief Commissioner called a scandalous scheme. In 1859 a similar proposal was made to Mr. Walker, then Sir H. Edwards' colleague. In 1857 Mr. Glover was a candidate, and took 800*l.* to leave the town. That money Sir H. Edwards repaid, because he had benefited by Mr. Glover's absence. On Saturday Sir James Walker (whose son was a candidate in 1859, and a member for Beverley from 1860 to 1865) gave evidence. A memorandum book he had kept showed that during this period he had paid 5,210*l.*; and he said that the tide of corruption ran so strong that it was impossible to resist it or to counteract it; and, therefore, he took the earliest opportunity of withdrawing his son from the representation. While his son was member he paid Mr. Wreghitt 50*l.* a year for attending to his interests. Poor persons had written to him, and he left it to Mr. Wreghitt. This was done to keep up the interests of the party; and the Chief Commissioner told Sir James that it was what the Legislature called bribery. He gave Mr. Wreghitt money for the election of pasture-masters and town councillors. On Monday Mr. Cronhelm, managing clerk to Sir H. Edwards, deposed that in the 1857 election 2,000*l.* was spent to his knowledge; that he, the witness, had burnt all the vouchers and documents in anticipation of that inquiry; and that he had done so in consequence of a suggestion of Mr. Spofforth, the confidential electioneering adviser of the Conservative party, that he should get out of the way. The witness is stated to have made the last acknowledgment under pressure. The evidence of this witness wrung an expression of surprise from the Chief Commissioner, "because it showed a determination on the part of persons apparently respectable to keep back important information."

Before the Bridgwater Commissioners, on Thursday, Mr. Brogden, M.P. for Wednesbury (formerly unseated for Yarmouth), explained the circumstances under which he was instrumental in bringing about the candidature of Mr. Vanderbyl in 1866, and the manner in which he supplied that gentleman's agent with money. Beginning with 1,100*l.* in gold, the loan was gradually increased by 2,000*l.* more. "I dared not," said this M.P., "refuse; I dared not ask for any particulars. I took it that no legal agent would apply money unlawfully. I must say I was shutting my eyes to the way in which the money was to be spent. Perhaps I was unwise in thinking paying the money to the legal agent covered me from responsibility." The Commissioners made some strong observations on Mr. Brogden's admissions. Mr. Price, Q.C., the Chief Commissioner, told him that he would be included in the list of bribers. It would be for the House of Commons to say whether he should still remain a member of the House. On Saturday, Hook, a tradesman, admitted getting 42*l.* at Vanderbyl's election in 1866—30*l.* from the Liberals and 12*l.* from the Conservatives. He voted for Vanderbyl only. A family of the name of Buttle were under examination. Some of these avowedly committed perjury before Mr. Justice Blackburn, and in the opinion of the Commissioners they had now again been guilty of the same offence. The local authorities were requested by the Commissioners to prosecute them forthwith. Mr. Fennelly, one of Mr. Vanderbyl's partners, tendered himself as a witness; but the Commissioners declined to hear him on oath. Several voters admitted receiving bribes (from 10*l.* to 50*l.*) for voting on both sides at previous elections. The Commissioners have now commenced the investigation as it affects the Conservatives.

It is stated that the exposures made at Norwich have produced dissensions amongst the local Conservatives. The chairman of the "Eldon Club" has been called upon to resign, but he declines to do so.

"THE CONGRESS OF PEACE AND LIBERTY."

Last week the meeting of the Congress of Peace and Liberty, which is half political, half socialist, was held at Lausanne. M. Victor Hugo delivered the opening speech. The great question on the programme was to determine the basis of a federal organisation of Europe. The first speaker, M. C. Lemonnier, dwelt upon the political and, above all, the economical advantages of a European Federation, and maintained that the International Association of Working Men would be badly inspired if it thought it could attain its object without first doing the political part of the work. Another speaker, M. Louis Simon, of Trèves, laid down the essential conditions of the federation of nations. These, he said, were, first, the representation of the people, and next, of the States, as in America. The former would be the organ of the unity of the people, the latter of the diversity of the States. Taking France as an example, he remarked that the Republic, one and indivisible, had twice succumbed under the action of the centralised power, while the Federative Republic of North America had easily put an end to the dictatorial fancies of President Johnson. Even an assembly, the speaker added, might wish to exceed its powers, and in that case it would be well for the country to be so organised that the central authority should meet with an invincible resistance from the local representations. Different nations, however, he admitted, required different systems. In France the want was decentralisation; in Germany concentration. At the conclusion of M. Simon's speech, which is said to have produced a deep impression, the Congress adjourned. M. Edgar Quinet has written a letter to the Congress, rejoicing at the reawakening of the public conscience, which, he says, is everywhere apparent, although, only two years ago, when the association first met at Geneva, everything seemed plunged in moral death. M. Quinet says that it is already a great thing to know that the people have as much interest in peace as their princes have in war. The work to be done is to make nations better acquainted with each other; to impress them with the truth that one cannot be oppressed without all the rest feeling the blow; to show them that they have but a single enemy, arbitrary rule and absolute power. "Give the nations light," says M. Quinet in conclusion, "and you will at the same time give them peace.

At the second sitting of the Congress there was a good of animation and great cheering, but it is complained that the question on the order of the day, viz., to determine the basis of the federal organisation of Europe, did not make the slightest progress. Letters of sympathy were read from Jacoby, Garibaldi, and Jules Simon, who were unable to attend. The first speech of importance was by M. Buisson, a professor at Neufchatel. M. Buisson dwelt upon the necessity of at once preparing the way by education for the great political changes advocated by the association. Of what avail was it, he asked, that a few cultivated men professed ideas of peace and liberty if the multitude were ignorant of them? The first duty was to disseminate those ideas not only by means of books and high-class newspapers which few read, but by cheap newspapers, pamphlets, and handbills. He maintained, too, that the teaching which inculcated admiration of such men as Alexander, Cæsar, and Napoleon must be opposed, and with it the ideas and sentiments embodied in "the false and ambitious expression, military glory." These remarks were much applauded. The second speaker took up a different position. Although Europe was not yet quite prepared to change her institutions, it was to be hoped that she soon would be. France, Spain, and Italy all showed tendencies in favour of federation, and as for Germany, she was far from being contented with the Northern Confederation. As federation made way it was obvious that the military spirit would decline, and standing armies be soon suppressed or reduced, and replaced by local militia. The third speaker, M. Mie, of Perigueux, spoke in favour of the appointment of judges by the people, and in the course of his address, which is said to have been really eloquent, drew a picture of the terrible effects of war upon those who labour for their daily bread, which greatly impressed the audience.

At the subsequent meetings, among the speakers have been M. Gastineau, of the Paris bar; M. Jules Ferry, one of the members for Paris; and M. Edgar Quinet. A short speech in English was delivered by Mrs. Rose, an American lady, who deplored the evils of war, and laid the blame of war to ignorance and clerical influence. Centralisation, decentralisation, and the necessity of education, were the principal subjects handled by the speakers. At the close of the third sitting the Congress passed a distinct resolution which had been drawn up by a committee. This resolution affirms that the sole means of establishing peace in Europe is to form a federation of nations, under the name of the United States of Europe; that the government of this union shall be republican and federative—that is so say, be based upon the principle of the sovereignty of the people and respect for the autonomy and independence of each member of the federation; that the constitution of this government shall be modified when necessary; that the European Confederation shall guarantee complete liberty to each of the nations which compose it; and that no nation shall be admitted into the federation unless it is in the full exercise of universal suffrage; the right of accepting and refusing taxes; the right of peace and war; the right of concluding or ratifying alliances and treaties of commerce; and the right of improving its own constitution. On the 17th there were two sittings of the Congress, and at one of these the Eastern question was discussed. At the other, economical subjects were under consideration. An altercation at the end of one sitting and at the commencement of the next, led to the motion that the President should leave the chair, and caused a good deal of excitement.

THE HARVEST.

The agricultural returns of Great Britain for 1869 have just been made up. Anticipating the publication of the detailed statement, the Board of Trade has issued a summary of the chief results. From this it appears that the area of land under wheat cultivation was 1.2 per cent. more than in 1868, and 9.7 per cent. more than in 1867. The area under potatoes was 8.3 per cent. over that in 1868, and 19.1 per cent. over 1867. The number of live stock in Great Britain on the 25th June was—cattle, 5,316,588; sheep, 29,580,954; pigs, 1,931,837. In cattle there was a great increase, but in sheep and pigs a decrease as compared with the preceding year.

The potato crop, says the *Gardener's Magazine*, will prove to be one of the best in the experience of this generation. The potato has been subjected to severe trials, but has pretty well got through them all, and the aggregate crop is in quality excellent, and in quantity enormous. The success of the plant of 1869 is in strict accordance with all our past experience. The potato more than any other product of our fields is, in a certain sense, an actinometer; the bulk of the crop is a measure of the relative degree of the summer-heat.

The *Leeds Mercury* publishes a large number of reports collected carefully by correspondents in various parts of the county, of the result of the harvest in Yorkshire. But for the unsettled weather of the last week the ingathering would, no doubt, have been completed, and it has so far advanced that it is only in a few exposed situations on the hill sides and on the Wolds and Hambleton Hills that the crops are yet outstanding to any considerable extent. Notwithstanding the variety of soil and cultivation, all accounts agree, not only that the wheat crop is not equal to an average of the last four or five years, but that it is likely to be much below the unusually favourable yield of last year. Whilst barley is an average crop, oats are a deficient yield. The wet weather has been favourable for the root crops, and there is every reason to anticipate an abundance of food and fodder for cattle.

MARK-LANE.—THIS DAY.

The receipts of English wheat fresh up to Mark-lane this morning were again limited. Nevertheless, the demand was heavy, at Monday's reduced quotations. With foreign wheat the market was well supplied. Sales progressed slowly, at about late rates. Moderate supplies of barley were on the stands. Fine malting produce was in request, at full prices. Otherwise the market was heavy, at barely previous quotations. Malt was dull, at late currencies. The show of oats was good. Old descriptions met a fair sale, at full prices; but new produce was difficult to dispose of. Beans were inactive, and peas changed hands quietly. For flour the demand was heavy, at Monday's quotations.

BAPTIST UNION.

The AUTUMNAL SESSION of the BAPTIST UNION will be held in BELVOIR-STREET CHAPEL, LEICESTER, on WEDNESDAY and THURSDAY, October 6th and 7th, 1869 Chairman, Rev. W. BROCK, D.D.

WEDNESDAY, October 6th, 10 a.m.—DEVOTIONAL SERVICE, presided over by the Rev. F. TRESTRAIL, F.R.G.S. ADDRESS by the CHAIRMAN.—MESSAGE of the COMMITTEE.—PAPER, by the Rev. C. WILLIAMS, of Southampton, on "The Policy of Nonconformists, in view of Ecclesiastical Disestablishment."—RESOLUTION on National Education.

THURSDAY, October 7th, 10 a.m.—DEVOTIONAL SERVICE, presided over by the Rev. S. GREEN.—PAPER, by the Rev. C. SHORT, M.A., of Sheffield, on "The Best Means of Overtaking the Religious Destitution of our Large Towns."—PAPER, by S. R. PATTISON, Esq., of London, on "The Relation of the Sunday-school to the Congregation and the Church." PAPER, by the Rev. D. GRACEY, of London, on "Precision in Doctrine."

A Programme of the various Religious Services in connection with the Session, will be forwarded, with the usual cards, to all Ministers and Delegates who give notice of their intention to be present.

Ministers and Delegates who require accommodation must apply, not later than the 29th inst., to the Rev. T. Lomas, Belgrave, Leicester; Rev. J. Jackson Goadby, Leicester; or William Bax, Esq., New Walk, Leicester.

No applications will be attended to after September 29th.

E. STEANE, D.D., J. H. MILLARD, B.A., } Secretaries.
T. LOMAS, J. JACKSON GOADBY, } Local Secretaries.

REGISTRATION.—BOROUGH of HACKNEY.

NOTICE IS HEREBY GIVEN, that NASSAU JOHN SENIOR, Esquire, Barrister-at-Law, having been appointed by the Lord Chief Justice of England to REVISE the LIST of VOTERS for the BOROUGH of HACKNEY, will hold his COURT for that purpose as follows:—

For the Lists relating to the Parish of SAINT JOHN, at HACKNEY, in the NEW TOWN HALL, HACKNEY, situate within the said Borough, on MONDAY, the Fourth day of October next.

For the Lists relating to the Parish of SAINT MATTHEW, BETHNAL GREEN, in the NEW TOWN HALL, BETHNAL GREEN, situate within the said Borough, on WEDNESDAY, the Sixth day of October next.

For the Lists relating to the Parish of SAINT LEONARD, SHOREDITCH, in the NEW TOWN HALL, SHOREDITCH, situate within the said Borough, on FRIDAY, the Eighth day of October next.

Commencing each day at Ten o'clock in the forenoon precisely.

The LODGER CLAIMS will not be taken before Twelve o'clock on either of these days.

The Returning Officer and Overseer of the respective Parishes within the said Borough are required to attend the Court of the Revising Barrister, and at the opening of the said Court to deliver to the Revising Barrister the List of Voters made by them respectively, and also all the original Notices of Claims and Objections received by them, and to produce all Rate-Books, Documents, Papers, and Writings in their possession, custody, or power, touching any matter necessary for Revising the respective Lists of Voters.

HENRY CHILD,
Returning Officer for the said Borough.

Dated this 8th day of September, 1869,
King Edward's-road, Hackney, and No. 2, Paul's Bakehouse-court, Doctors' Commons, City.

NEW COLLEGE, LONDON.

The SESSION of 1869-70 will commence on FRIDAY, October 1, when the Introductory Lecture will be delivered by the Rev. Professor GODWIN, at Seven o'clock p.m.

Information respecting the Ministerial and Lay Student Departments of the Institution may be obtained on application to the Secretary, at the College, Finchley New-road, N.W.

W. FARRER, LL.B., Secretary.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

One Line	A Shilling.
Each additional Line . .	Sixpence.

LEADER PAGE.

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Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their announcements.

THE NONCONFORMIST is registered for transmission abroad.

TO CORRESPONDENTS.

"D."—Declined.

*** We cannot insert any further letters relative to the policy of the Baptist Missionary Society.

The Nonconformist.

WEDNESDAY, SEPTEMBER 22, 1869.

SUMMARY.

THERE is once more a settled calm across the Channel, broken only by the demands of the Paris press for an early meeting of the Legislative Body, and the cruel personal attacks of the ultra-Democratic journals on the convalescent Emperor. Probably before the Chamber reassembles, the Government will be changed, and some members of the Third Party called to office. It is remarkable that M. Clement Duvernois, the editor of the *Peuple Francais*—a paper which has the credit of being the personal organ of Napoleon III.—deprecates a dissolution or a *plebiscitum*, and assumes that the French Sovereign will henceforth govern in pursuance of the will of his Parliament. But the pressing difficulty of the moment is the incomplete condition of that assembly. The seats of some thirty official candidates, returned by undue influence and corruption, are challenged. They cannot be retained without violating the spirit of the new system, while, if they are ousted, Opposition deputies will probably succeed them, and the Imperial majority on the Chamber altogether broken down.

The Tir National is now taking place at Liège, and the hospitable Belgians have invited the riflemen of other European countries to take part in the friendly contest. A goodly band of the French National Guard have responded, and there are also Swiss, Prussian, and Austrian contingents, more or less numerous. But our countrymen are the most numerous and most petted of the foreign visitors—being more than a thousand strong, and welcomed with an enthusiasm that is almost embarrassing. It is curious that while there is this rivalry of skill in the use of deadly weapons, pacific sentiments are the bond of union at this so-called "banquet of humanity." "The progress of human nature," said the Burgomaster of Liège in receiving the foreign guests at the Hotel de Ville, "is brought about, not by violent revolutions, not by aggressive wars, not by diplomatic compromises, it works in direct proportion to the sympathies that arise between man and man, and when the days of more enlightenment dawn frontiers will only be useful as administrative boundaries. Down then, down with every obstacle which prevents our joining hands." This is much the same language as is being spoken at Lausanne under the auspices of "The Congress of Peace and Liberty." The Belgian riflemen look to the murderous perfection of warlike weapons to make war "a monstrosity." The Democrats at Lausanne would subvert all thrones in order to realise the idea of a European federation and universal peace. Still it is gratifying to find that international jealousies and conflicts are denounced on all sides, and that the people of Europe are being trained to a wholesome aversion of war.

The substance of General Sickles' late despatch to the Madrid Government has been published. Though threatening in tone, it does not refer to any purchase of Cuba by the United States, but the Spanish Cabinet is distinctly warned that the barbarities practised by the Governor of that island, and the waste and desolation which have ensued, are forcing public opinion in the States in the direction of a bestowal of belligerent rights on the Cubans which the Government may find themselves unable to resist. While the Washington Government are striving with no little difficulty to prevent the departure of ships and fillibusters to Cuba, all Spain is aflame with indignation at the proposals of the American Republic. The whole Peninsula, telegraphs the United States Minister, has been aroused as one man to maintain the colonial integrity of the kingdom, and the Cabinet decline to treat with the Washington Government on the basis of the loss or sale of Cuba. We have yet to see what course President Grant and his colleagues will take under these embarrassing circumstances. War would benefit neither Spain nor the United States. Yet such a contingency seems at the present moment to be quite possible.

There is good news from India. The fear of famine in the central provinces has abated, and the production of cotton is steadily increasing. Some quarter of a million more bales have this year been exported from Bombay as compared with last year, and the cotton now sent to market is stated to be "infinitely cleaner and purer than it was four years ago." India is now seriously competing with the Southern States for the supply of the precious staple to Lancashire, and there is good reason to hope that this year's increased crops both in America and Hindostan will go far to meet the wants of our manufacturers, and improve the prospects of the cotton trade.

At length the protracted war in Paraguay has come to an end. Lopez, the Dictator of that South American State, has been finally vanquished in his unequal conflict with Brazil and her allies, and is now a fugitive. A Provisional Government has been established at Asuncion, the capital, and the exhausted Paraguayans are rejoicing in the prospect of peace. Their endurance and fortitude are remarkable, when it is remembered that the man who has so long ruled them, was a monster of cruelty who allowed no considerations, not even the ties of kindred, to be a barrier in carrying out his policy. In him (remarks the *Telegraph*) the "personal government" principle may be said to have reached its extreme practical application, in a twofold sense; not only was he sole and supreme as a ruler, unchecked by State organisations or by public opinion, but, in a singular, and unaccountable manner, he had fixed upon his own person the blind loyalty and unshrinking devotion of his subjects. At length they are wearied of his iron despotism, and Lopez is friendless and a solitary fugitive.

The British and American residents of Shanghai, in an address to the United States Minister at Pekin, have protested against the precipitation with which the respective Governments have adopted a new policy in China, and President Grant, seeing that the views of Mr. Ross Browne are at variance with those of Mr. Burlinghame, has wisely recalled the former. There is reason to hope that the Pekin Government will respond to the efforts of the Western nations to maintain friendly relations. To a memorial from the Chinese Board of Foreign Affairs, asking for instructions with respect to the missionary complications which have arisen in various parts of China, the Emperor replies, that, as the matter of the propagation of Christianity has already been fixed in the treaty, it would be very difficult to hinder it openly. He directs that the various cases in question should be examined, "that what is proper to be done should be done at once, and what must be repressed be clearly shown to be consistent with the treaty, and so the cause of good order may be obtained and these religious litigations finally settled." If the Central Government could enforce its decrees there would be no fear of future complications. This is the danger to be guarded against.

ANTICIPATED ABDICATION OF NAPOLEON III.

WHAT substantial ground there may have been for the current rumours of the past week in reference to the intended abdication of the Emperor of the French in favour of his son, we do not know. The old proverb tells us that "Where there is smoke there must be fire," and it is often found that statements which have obtained extensive circulation in too explicit a form have grown out of facts of which they are but an exaggerated expression. It seems not at all unlikely that the Emperor, under the pressure of painful disease, may have taken a more serious view of the future than has been his wont. Conscious of the precarious tenure by which he holds his life; enlightened by the last general election as to the utter inability of personal government to hold its own in the Empire; perplexed by the multiplicity of questions which the initiation of constitutional reforms has presented to him for solution; and anxious for the continuance of the dynasty which he has founded, it is not at all improbable that Louis Napoleon, in his hours of pain and depression, may have conceived the idea of formally abdicating the throne, of installing his son thereupon, and of surrounding him by counsellors of whom he himself would constitute the chief, whose business it would be to guide the public affairs of the Empire during its transition from absolutism to constitutional freedom. It is not impossible that, reticent as he commonly is, the Emperor should have revealed the drift of his thoughts to some of his most intimate friends. Be this as it may, the improvement of the Sovereign's health seems to have been followed by a subsidence of the popular rumour, and the abdication, if ever intended, may be regarded as one of those postponed events respecting the realisation of which expectation is held in suspense.

The rumour, well or ill founded, suggests grave reflections. Cæsarism is evidently approaching the period when, not only in France, but in every State of Europe, it will dip below the horizon. In the first-named country it is already in declension. Louis Napoleon having saturated his mind with his uncle's ideas, modified so far only as seemed to be required by the altered necessities of the age, aspired to govern the French people by the force of his personal will, and to give unity and strength to his administration of public affairs by keeping all the threads of it in his own hands. It was imputed to him by his foes, it was claimed for him by his friends, that he should act the part of a "a lesser Providence" over his subjects. He framed a mechanism of legislative and executive authority with the simple view that it should take the impress of his will on all political questions, and communicate it to the whole people. He caught France in a moment of terror; he persuaded France that he alone could save her from a social and democratic revolution; he cozened France into a delegation to him, by means of universal suffrage, of supreme, but practically irresponsible, power; and there is reason to believe that he had set his mind upon ruling France wisely and liberally, and for her own advantage, on the one condition that France should accept the dynasty of the Buonapartes as the foundation of her political system. Of the means by which he reached power we shall say nothing. The

world will never forget that dark page of his history. But, having obtained power, none can deny him the credit of having used it, not disinterestedly indeed, but sagaciously, thoughtfully, and with marvellous self-restraint. How far the Empire has ministered to the wants, the tastes, the prosperity, and the ultimate progress, of the French people, it would be difficult perhaps to decide. The great experiment has not yet been brought to its final close. We are, perhaps, too near, in point of time, to form a trustworthy judgment of the general effect of his reign. His system, however, contained within itself the active principle of its own extinction. A "lesser Providence" should never die.

The Emperor has now proof enough before him that nothing whatever, either in matter or mind, is stronger than its weakest part. As his uncle once said, "I cannot be everywhere," so the nephew has been driven to confess, "I cannot do everything." For awhile, indeed, his rule appeared competent to command success. He raised France for a time to a position of supremacy in Europe. He was not content; but evidently contemplated the extension of her authority and influence in the Western Hemisphere. He intervened in the affairs of Mexico, and founded an ephemeral empire in that part of the world. He proposed a European congress with a view to a final settlement of disputed questions, and to a general disarmament. This proposition—magnificent as it was in theory—was by some States coldly received, and by others (England being foremost amongst them) curtly rejected. Disappointment soured the Emperor's mind, he stood by, and sulkily watched the dismemberment of Denmark by Prussia, and, in consequence, was doomed to stand by, and helplessly witness the aggrandisement of Prussia in Germany. It became evident to his people that he had lost the control, if he had ever had it, of the destinies of Europe, and even of his own country. He must himself have felt that his power fell infinitely short of his aspirations. His confidence in himself was undermined. He became the victim of his own indecision. His subjects quickly detected it. The spell by which he had held them in abject submission to his will was broken. One after another of his early friends and faithful adherents were taken away by death. Disease began to make inroads upon his constitution, and, worse than all, the liberties which his people had surrendered into his hand they were beginning to take back again into their own. The thing could not—cannot last. No man knows it better than the Emperor: the reins are still in his hands, but his hands are too feeble and trembling to manage them. France is on the eve of resuming the right and means of self-government, and the Emperor Napoleon, consciously unequal to the task of resisting her, is naturally anxious to reconcile her claim with the perpetuation of his dynasty. Hence, we presume, his thoughts, if thoughts he has had, of abdication, and hence, the widespread belief that there was something in it.

We fear there are troublous times in store for our neighbours across the Channel. The revolution has not yet worked out among them its final results, nor, we apprehend, have the French people yet learned the secret of self-government—though they justly and anxiously aspire to it. For the present, however, much seems to depend upon the life of the Emperor. Europe, perhaps, has reason to desire that it may be prolonged a few years more. In his present state of mind, there is reason to hope that a less warlike bias will characterise his future policy. His subjects are pacifically inclined, and are more anxious for extended commerce than for any increase of martial glory. There can be little doubt that, when the *Corps Législatif* next meets, and exercises the new right accorded to it of controlling the public purse, it will seek to abridge the enormous expenditure of France; and it can only do so by diminishing its armaments. It is not usually peoples, but sovereigns, who see the expediency of escaping difficulties at home under cover of wars carried on abroad.

REVIVAL OF PROTECTIONIST PROCLIVITIES.

THE trade of the United Kingdom is depressed—has been depressed now for a long time. As a nation, we sell less than we used to do, and it is to be presumed that, in consequence, we make less to sell than we used to do. As a further consequence, fewer hands are employed in making things to sell, or the hands employed are obliged to put up with occasional intermissions of idleness. To what is this state of things to be attributed? To free trade? or to a number of concurrent causes altogether irrespective of it? This question appears to be agitating the minds of a considerable section of the people, who, during a lengthened spell of prosperity, would have deemed it impossible that they should be driven to question the benefits of what Mr. Disraeli called "unrestricted commercial enterprise." We are sorry for it. We are surprised at it. But the case being as it is, it would be unwise to ignore it.

We do not think, indeed, that the advantages of free trade are seriously doubted by any large proportion of the British people. We are under no apprehension that it is likely to become once more a battle-ground for political parties, or that it will occasion the fall or rise of future Ministries. Though it has been described as a "gigantic mistake," it is a policy little likely to be reversed; and for this simple reason, that the whole is always greater than any of its parts, and that the body of consumers, as a whole, is little disposed to concede its vantage-ground under the existing system, with a view to augment the profits of this or the other part of the community. There is no prospect, we think, of the doctrine of the protection of commerce ever becoming again a popular doctrine. People in general will reason to this effect:—"If France will not buy your goods (namely, such and such a manufacturer's), except at a price enhanced by heavy duties, is that any reason why I should be precluded from buying French wines as cheaply as they can be got"? We put the case in this simple form, because this is the light in which it will present itself to the great majority of people. They may not instance wine, because few of them perhaps drink it, but they will discern, almost by instinct, that an increase in the cost of any of the main articles of consumption, although possibly it may be of temporary advantage to the dealers in those articles, will not add anything to, but will surely take something away from, their means of sustenance, comfort, or enjoyment. The losers in every case will greatly outnumber the gainers.

No one really desires protective duties with a view to limit competition, except for his own industry. He thinks himself of right entitled to buy in the cheapest accessible market whatever may contribute to his own welfare. He holds this, moreover, to be in accordance with just and sound policy. It is only when his neighbours, acting upon precisely the same right, wish to buy of others that which he has to sell, because they can buy more of it for the same money, that he calls in question the policy which secures to them this freedom. The argument, reduced to a personal shape, amounts to this—"I am a manufacturer of shoes; and such and such a one refuses to let me sell my shoes on his premises without the inmates thereof giving him a bonus on each sale, which, of course, indisposes them to take my goods. I propose to remedy this by prohibiting all my fellow-townsmen from buying anything of him, except upon the like condition." Is it probable that his fellow-townsmen will see the matter in the same light, if it happens that they can buy nowhere else so cheaply? One might talk to them, *ad libitum* and *ad nauseam*, of reciprocity, and the balance of trade, and all that kind of thing; but, if they have once been accustomed to buy things at a cheap rate, they will not willingly submit to an arrangement which will make them dear, in order that the manufacturer of shoes may stand a better chance. And so on all round. "Let us have everything as cheap as possible," is the maxim of the consumer; and in this instance the consumer is the nation at large.

The time has not come for re-arguing the principles of Free-trade. We do not think it is likely to come again in this country. As an abstract scientific question, it may perhaps be little understood, and many may perplex their minds in trying to comprehend it. There was, consequently, no small difficulty in bringing about its adoption by the Legislature. But since it has been adopted, it will be viewed by the majority in its immediate practical bearings, and they are all unfavourable to a reversal of the present commercial system. During its continuance our trade has doubled, our pauperism, though still deplorably great, has diminished, our national wealth has grown beyond all precedent, our revenues have maintained their elasticity, and the mass of our people are better fed, better clothed, better housed, than they used to be. It will take a vast deal of powerful argument to persuade them that any return to commercial restriction will be for their advantage.

THE IRISH PROBLEM.

THERE can be no doubt that the great task of next Session will be materially facilitated by the careful inquiries which are being made into the land system of Ireland by the Special Commissioner of the *Times*. That gentleman has already collected a large mass of evidence which, if not required by the Government in passing their Bill—for they have, no doubt, their own sources of information—will help to guide the members of the Legislature and ripen public opinion on the subject. Though his investigations have only thus far been pursued in four counties—Tipperary, Queen's County, Galway, and Westmeath—they have been prosecuted with great zeal, fulness, and fidelity. It is in these districts that agrarian discontent chiefly abounds and has become chronic, and in which the greatest varieties and anomalies in the tenure of land are to be found. Though the writer withholds for the present the deducions he has drawn from the evidence collected during his tour, the abundant facts recorded in his letters suggest one or two plain and general conclusions.

One of the most obvious inferences suggested by the statements of the *Times* Commissioner is the extent to which political considerations have been heretofore mixed up with the Irish Land question. The greater portion of the soil is in the hands of Protestant proprietors, who have, unscrupulously to a great extent, used their territorial influence to maintain the ascendancy of their own faith, or rather of their own Church. The land has been the great bulwark of the alien Establishment, and it has been a paramount object of the great landlords to keep their tenantry in political subjection. For the last half-century the letting of land on long leases in Ireland has gone out of fashion, partly with the view of preventing the tenants from asserting their independence. Thus to a very large extent we have seen at each succeeding election Protestant members returned to Parliament by Liberal Catholic voters. Mr. Gladstone has been often condemned for giving the Church question precedence over the Land question. But the result has justified his sagacity and statesmanship. The disestablishment of the Irish Church has greatly weakened the motives for maintaining the present land system. Protestant ascendancy being irrevocably gone, the landlords of Ireland have less reason than heretofore to be bitter political partisans. There is one monopoly the less to defend. In dealing with the land question after, instead of before, the ecclesiastical grievance, the Government have therefore abated the virulence of their opponents, and have shown that their tactics are as wise as their principles are sound.

The extent to which agricultural improvement has been carried out in the districts referred to, notwithstanding the insecure position of the tenants, is really surprising. It is to be traced not only to the "earth hunger" of the Irish, and their craving to be identified with the soil, but to their zealous industry. Indolence is not, as we now know, a characteristic of the occupiers of the soil in Ireland. With hope and security they work with a will, and even almost without these incentives, so deep-rooted are their instincts in favour of agriculture, they will still bid against each other for precarious holdings, and carry on successfully the work of cultivation. Without leases, and with the ever-present knowledge that they are tenants-at-will, many a district has been transformed from a desert or a morass into a fruitful Eden by the steady industry of Irish farmers, without the smallest pecuniary help from their landlords—many an estate has been increased tenfold in value, though those who improved it were not destined to reap the fruits of their labour. There could hardly be a more vivid illustration of their industry under adverse circumstances, or a more telling condemnation of the present system, than the fact that at the present moment the savings of Irish tenant farmers, to the value of twenty millions, are accumulated in joint-stock banks, instead of being used as capital upon the soil. Here we have just those conditions which, under equitable arrangements, would tend to promote agricultural prosperity.

The tale told by the Irish Commissioner of the *Times* is probably without a parallel in the history of the civilised world. It is not so surprising that the great majority of the occupiers of the soil are tenants-at-will, for the same thing obtains in England—although *here* the proprietor, as a rule, undertakes all the permanent outlay on his estate; but that nearly all the improvements on the land should be carried out at the cost of the tenant, while he has absolutely no legal claim in respect to the buildings which his own capital has erected, and that this cruel grievance should have been perpetuated from generation to generation, is a scandal to the British Parliament. If landlords generally enforced their legal rights—that is, if they chose to rob the cul-

tivators of the soil of their equitable rights,—Ireland would relapse into barbarism, or become the prey of chronic anarchy. For the most part they do not, and dare not, take such a course. The majority are fair and liberal in the treatment of their tenants. In the case of properly-managed estates the law is a dead letter; but it is an instrument of oppression and extortion in the hands of needy and grasping landlords. Thus it fails to protect where a safeguard is most required. But in the one case as well as the other the present state of things destroys that sense of security which is essential to agricultural enterprise and progress.

No argument is now needed to enforce the necessity of an alteration in the relations of landlord and tenant in Ireland. That is now universally admitted; and during the last dozen years there have been almost as many Bills laid before Parliament to effect the object, though none of them have passed. We do not here discuss the precise form that legislation ought to take. But there is abundant evidence to warn as well as enlighten our statesman. We see in such instances as that of Mr. Pollock how the economical principles laid down by Lord Stanley may be carried out without a satisfactory result. The great estates of that gentleman are admirably managed, but the occupiers are sacrificed to the land, that is, the landlord. Though this property exhibits agriculture on the largest scale in its highest development, "the whole scene," says the *Times'* Commissioner, "has a look of desolation in spite of the monotony of its splendour." Mr. Pollock's system has "produced a splendid model of extensive farming," but then it has severed the population from the soil. It is not alone scientific farming that will give social prosperity to the Irish people. There are other equally large estates, such as that of Lord Derby, which are well cultivated, and on which the tenantry are numerous and contented. But here the law, as it stands, is a dead letter, and the cultivators enjoy fixity of tenure in fact if not in theory. Wherever this principle is recognised as the rule of conduct—perhaps still more where long leases are in operation—the soil is found to be the most productive, the proprietors secure and satisfied, and the tenantry the most prosperous and ready to throw all their pecuniary resources into the land. It is in one or other of these directions that legislation must proceed; the paramount object being to give the tenant adequate security, and to remove every obstacle which prevents him from having a personal interest in the property he occupies.

WHAT HAS BEEN DONE IN AUSTRIA?

II.

WE gave some account last week of what had been accomplished in Austria with respect to the marriage question. What was said during the discussions in the Reichsrath upon that subject was probably of more importance than what was done. The object of the discussion was to secure the emancipation of the people from the exclusive dominion of the clergy in respect to the marriage contract, but it branched out into a far wider sphere. In all the old States of Europe the clerical has, until lately, been the supreme governing power. It has dictated the nature and the manner of all social contracts, and has kept the fulfilment of those contracts in its own hands. But the exaggeration of its claim is everywhere provoking the question as to whether it has any but moral claims at all. This fundamental question came up during the discussion on marriage. It was urged that the spheres of the State and the Church were altogether of a different nature, and that the State had nothing whatever to do with the Church, excepting to protect it in its natural liberties. While the clergy were demanding that their will and their opinions should be backed by the whole material force of the nation—which is logical State-Churchism—the people were protesting against any exclusive privileges being granted to them. They had had enough of the old system, and were disgusted both with it and with its results. They accordingly put the clergy back to a position in which some privileges, but no exclusive rights, were still conceded to them. The State, that is to say, refused to recognise the claims of the sacerdotal order. It declared that the performance of the social contract of marriage should not rest with the clergy alone. At the same time the question was raised whether the State should recognise the clergy in any capacity. The first question was settled; the second remains to be settled.

It was obvious, however, that public opinion would not remain content with the settlement only of the marriage question. FAR more important was that of education. Under the Concordat the clergy had the sole power of educating the people. Nothing could be done without them, and everything must be done by them. It was just as it was in Italy before Victor Emmanuel became King, and as it was in Spain before the last revolution. The result was, as under similar circumstances it has always been, no education whatever. It being the interests of the priests to keep down human intelligence, human intelligence was kept down. Children were indoctrinated with fables about the saints and sentiments with regard to the Pope, his authority and his order, and with old miracle-tales—all calculated to enfeeble the mind and prostrate the intellect. While this is the natural result, under any circumstances, of a clerical government, in Austria it promised to be fatal to the stability of the empire. We may take it, in fact, as a settled maxim of the Genius of History, that to the extent that the clerical order—Catholic or Protestant—has to do with the government of a nation—to that extent the people become disposed to slavery both of soul and body, to all ignorance, and to all immorality.

In Austria, the National School question, as regards the clergy, came up in a very simple manner. It was asked, was the National School in Austria what it ought to be? And the first emphatic reply was "No." This reply came from M. Gallisth, who said, "It is not at the height of its mission, for, being in complete subjection to the clergy, it has been but an instrument of reaction, not progress, and seems to have had no other end than that of perpetuating the influence of a privileged body. The schoolmaster has not done what he ought towards the enlightenment of the people, first because he himself has only received an insufficient education, and secondly because he has not had the degree of independence, ease, and liberty which are indispensable to the exercise of his faculties."

The debate upon this point was carried on by M. Leibesdorf, who said—

Before the school in Austria can be raised, it must first be freed from the authority of the Church, and next the confessional teaching which is the domain of the clergy must be banished. We would not expel religion from the school, for that would be to remove love and humanity; but the religion which leads to liberty and fraternity, which incites us to the fulfilment of our duties, and teaches us to understand our relations with God, with nature, and our fellow-creatures,—this religion, which makes the man and the citizen, ought to be taught by the schoolmaster.

M. Lavalette says, upon this, that "One great difficulty which this solution raises is that of the goods of the clergy. In Austria, the State is very poor, and the clergy very rich; the first has enormous debts, the latter considerable revenues. The example of so many other Catholic States—France, Belgium, Spain, and Italy—who have laid hands on the ecclesiastical patrimony, is of a nature to give birth to many temptations. Besides, they have found a very innocent word by which to designate this lucrative operation. It is called *incamération*. I think we cannot dispute the right of the State to dispose of the ecclesiastical property, if it no longer serves to cover the expense of some service in the general interest. The discussions of the assemblies of the French revolution seem to me to have established this point with so much force, that only a sectarian spirit can overlook them. Ecclesiastical property is not the individual property of the ministers who are in possession of it. Personally they have no right to it. It belongs to a moral body who only possess them by virtue of a privilege conceded to them by the State. If the State were to remove from religion this personification, these fictitious corporations would cease to be, and their possessions, having no longer a master, would necessarily return to the State. In Sweden, the soldiers of the *indelta*, instead of being remunerated out of the national purse (budget), live on the revenue of lands assigned to them for their maintenance. Could it be asserted that these lands belong to the army, and that the Swedish nation could not dispose of them except by paying the army for them in some way? In Austria, the situation of the clergy is similar to that of the Swedish army. They also live on the produce of ground-rents of their estates. The nation would have an equal right to turn these to some other account, and to provide in some other way for the maintenance of the ministers of religion. It is what most of the countries are now doing. Austria first, under the Empress Maria Theresa and Joseph II.; France next, and Spain, Italy, and *la Roumanie* recently. The English Parliament is at this moment discussing a measure of the same kind, and the Catholics were not the last to applaud Mr. Gladstone when he proposed the *incamération* of Church property in Ireland."

It is curious that this subject should have ultimately turned upon the question of Church property, but Church and educational property in Austria are much the same. It was decided by the Reichsrath that the clergy should not in future have the exclusive control of education. Of course the clergy rebelled, but the clergy of Rome know when to surrender better than they know when or how to conquer. They have stood out against the recent law for some months, but we have read in the *Times* correspondence of last week, that at last the Cardinal Archbishop of Prague has issued an instruction to his clergy, enjoining them to take part in the school councils, "which are to be formed in future of laymen as well as clergymen." The *Times* correspondent adds that "he promises that he will send on his part the fixed number of clerical members into the upper schools councils. He does so, so he says, following the instructions from Rome, which seem, therefore, not to approve the policy of abstaining from all action on the schools, as was at first contemplated."

The great educational position in Austria has therefore been conquered. The clergy are decided to be no better, and to have no more authority, than the laity. This means not merely emancipation but progression.

OUR GUTTER CHILDREN.

WHAT are we to do with the poor, miserable, homeless children infesting the thoroughfares of our large cities? For more than half a century, and even longer, have social philosophers been vainly attempting to answer this most perplexing question, but they seem no nearer than at first towards achieving the desired result. Yet the necessity for a satisfactory solution of the problem appears to increase every day. At the present time, we have, in England and Wales alone, no less than three hundred and fifty thousand children, under the age of sixteen, dependent more or less on the parochial authorities for maintenance. There are also upwards of one hundred thousand juvenile criminals annually emerging from our various prisons and other places of confinement. If to these we add the immense army of child-vagrants, we shall have a total of more than half a million little ones, the majority of whom are growing up under circumstances which can scarcely fail in ultimately rendering them confirmed paupers or criminals. Improved legislation, and the persistent efforts of practical benevolence, have done much towards rescuing large numbers of our destitute and criminal juvenile population from the dismal fate which otherwise awaited them, but, with all our refuges, reformatories, ragged-schools, bands of hope, and other ameliorative agencies in increasing operation, the ranks of child-vagrancy and crime display apparently no diminution. The numbers of our gutter children appear almost as large as ever. It is a sad and painful fact that, after all, we have done little more than partially check the annual increase formerly perceptible in the vast mass of juvenile pauperism and criminality; that the terrible social anomalies which have awakened the indignant utterances of a Dickens or a Jerrold, or found expression in the sketches of a Leech or a Cruikshank, should yet remain amongst us in undiminished activity. Nothing can more clearly demonstrate the urgent necessity for renewed systematic investigation into the cause or causes of this terrible condition of affairs. The Parliamentary investigations of some fifteen or sixteen years ago seem to have resulted in little beyond legalising the establishment of juvenile reformatories. True to the besetting weakness of modern legislation, we dealt with effects only; the causes we left untouched. Expediency rather than principle too often shapes the policy adopted in matters social, as well as in matters political. But what are we to do? Mr. Greenwood, whose recent work on London crime and poverty deserves a much fuller amount of consideration than it appears to have hitherto received, says:—"We cannot deal with our babies of the gutter effectually, and with any reasonable chance of success, until we have separated them entirely from their *home*. We may tame them and teach them to feed out of our hands, and to repeat after us the alphabet, and even words of two and three syllables. We may even induce them to shed their bedraggled feathers, and adopt a more decent plumage; but they can never be otherwise than restless and ungovernable and unclean birds, while they inhabit the vile old parent nest."

The truth of these remarks is indisputable. Too often are the lessons of the ragged-school or the juvenile temperance association counteracted by the demoralising influence of homes in which sobriety, decency, and honesty are scarcely known. The children live in an atmosphere reeking with the elements of social pollution and degradation; and so long as they continue to breathe it, so long will it be found difficult, if not wholly impossible, to properly

cultivate their better qualities. It is the knowledge of this which has led the Poor-law authorities to provide for the erection of schools in the country, where the offspring of the indoor workhouse population may be reared apart from the pauper-creating tendencies of the union. Children so trained seldom find their way in after years to the workhouse ward, thus affording a significant contrast to the example of the union-reared little ones, to whom the workhouse ever seems a natural home, as Miss Florence Hill has strikingly shown in her work, "The Children of the State." The principle of separating the children of the pauper and the criminal from the demoralising influences which surround them is gradually becoming recognised as one which will have to be far more generally acted upon than it is at present. But how, when, and where is this removal to be effected? This, perhaps, is the most difficult portion of the matter. Miss Rye has, however, attempted to answer it by broaching a system of juvenile emigration to the colonies. In Canada, Australia, and elsewhere, child-labour is far more remunerative, and is followed under considerably healthier conditions, than in the mother country. The boy who here can rise no higher than the position of a street vendor of cigar fusees or halfpenny newspapers, whose greatest ambition is to become the lessee of a barrow laden with apples or oranges, has in the colonies the chance of winning for himself an honourable place in the ranks of industry. And so with our street girls. The efforts made by many of these to gain an honest livelihood by the sale of vegetables, flowers, newspapers, and the like, are frequently almost incredible. No labour seems too heavy, no exertion impossible, so long as they can remain outside the line which separates the honest street-hawker from the habitual thief. To give these children of misery a chance in the colonies, to afford them the opportunity of becoming useful and profitable members of society, is to confer a benefit not merely upon the mother country, but upon the colonies also.

Yet there are some who object this view of the question. Those who have recently passed Mr. Tweedie's shop in the Strand, may, perhaps, have noticed a remarkable caricature from the pencil of the veteran artist, Mr. George Cruikshank. It represents several social philanthropists busily engaged in sweeping a number of gutter children into an emigration cart. The children are crying for their parents, while one of the scavengers, a lady, remarks, "This is a delightful task, and we shall never want a supply of these neglected children, while the pious and respectable distillers and brewers carry on their trade." In the accompanying letter-press, Mr. Cruikshank expresses his abhorrence of juvenile emigration. He considers such a proceeding to be contrary to the laws of nature, and to our Christian civilisation. He observes that but for the use of drink there would be comparatively few gutter children. Teach people to be sober, and juvenile emigration would not be required. But Mr. Cruikshank appears to forget that those who recommend juvenile emigration do not offer it as a substitute for the temperance movement. On the contrary, it is advocated as one means of removing the young from the drinking temptations which at present surround them. The most enthusiastic of teetotalers must admit that a long time will probably elapse before the crowning of the temperance edifice can take place, before intemperance ceases to be our great national vice; but are we, in the meantime, to leave the children of the gutter to their life of neglect, shame, and misery? There is nothing antagonistic to the temperance movement in the proposal to assist children to emigrate. Far better that they should be learning to gain an honest livelihood on colonial farms, than that they should be taught to emulate the pernicious example of drunken and criminal parents. Take every reformatory, every refuge, every ragged-school we possess; cram them till they can hold no more; and still there will remain among us thousands of little outcasts growing up beyond the pale of civilisation. To reclaim these child-pariahs, to win them from the penny gaff, from the thieves' kitchen, from the thousand and one schools of Satan, and to transform them into honest, industrious, sober, God-fearing creatures, is a labour which needs the best energies of us all. It is a wheel to which everyone must put his shoulder. There is work enough for each of us, and always will be until the principles of sobriety, economy, and industry become more recognised and practically acted upon by those who at present systematically ignore them. Let such benevolent individuals as Miss Rye deal with the effects, and let such sturdy enthusiasts as Mr. Cruikshank battle with the *causes*, and it will indeed be strange if the next generation do not find the problem of our gutter children less difficult to solve than it has been with us during the last few years.

Foreign and Colonial.

FRANCE.

The Emperor of the French is said to be sufficiently recovered to resume his ordinary mode of life, and has addressed a despatch to the troops at Chalons, stating that he fully intended to have been present at the breaking up of the camp, but that his physicians still oppose. The camp has consequently broken up without his presence. The physicians have now discontinued their regular visits at St. Cloud. The *Patrie* says that his Majesty looks much better than he has done for the last two months.

The Emperor received Marshal Prim and Senor Olozaga on Wednesday, and Lord Clarendon on Thursday.

The *Leeds Mercury* of Saturday published a telegram to the following effect:—"We have received a communication from a member of Parliament who is assured by officials in confidential communication with the Emperor of the French, that a formal abdication will take place in a few weeks at latest. The Prince Imperial will be proclaimed Emperor, with the title of Napoleon IV., the present Emperor holding office as President of the Council. The Emperor deems his life precarious." We need hardly say there has been no confirmation of the above report.

The rumours which have been current recently that the French troops would quit Rome, are contradicted.

It has been erroneously stated in almost all the Paris papers that the Prince of Wales paid a visit to St. Cloud. His Royal Highness, during his flying visit, went to see the Chatte Blanche, but was advised not to trouble the Emperor.

A Paris letter says:—"The rumours of Ministerial changes continue. Thus M. Magne is spoken of as President of the Council, M. Ollivier Minister of Justice, and for the Interior another member of the *Tiers Parti*—M. de Talhouet, M. Chevandrier, or even M. Segris. I don't know whether these combinations will ever be realised, but at present nothing can be further from the truth. Nothing can be done while the leading members of the Ministry are out of Paris, and it is in no way proved, even though the Cabinet must be modified, that the *Tiers Parti* will cease to play the part of cat's-paw, as it has always done. M. de la Tour d'Auvergne is among the Ministers whom the *quidnuncs* are preparing to sacrifice. It is affirmed that M. Drouyn de Lhuys had been marked out to succeed to the Foreign Office, but that he replied, "I will never take office so long as M. Rouher is alive."

The French Republican press is making what the Parisian correspondent of the *Times* calls a truly merciless use of its new liberties "When I read some of our Republican papers," says the writer, "and call to memory the prostrated state and subdued tone of the French press two years ago, I cannot help thinking sometimes that a revolution has occurred during some unconscious sleep of mine, and that those papers are speaking, not of a present ruler, but of a fallen Government and a proscribed dynasty. What is printed now about the Emperor, his court, his life, his government, can be compared only with what was published and sold in our streets about King Louis Philippe during the days which followed the Revolution of February. The present Government is evidently hesitating before plunging again into those press prosecutions which were of no avail against the stern resolution and increasing strength of our Republican papers; and the amnesty is evidently the beginning of a new system to try what impunity and absolute freedom can do. I am far from blaming the new system, inasmuch as the old has signally failed and has worn out the zeal of our magistrates without making any serious impression on the tone of the press. But it is an undeniable fact that the Republican press, free as it is and popular as it is, will really do away with the Government. It is a question of time, and unless human language is good for nothing and unceasing preaching quite useless among men, it is impossible for any political fabric to stand long under such a shower of deadly abuse."

The departure of the Empress for Constantinople appears to be decided on, Nubar Pasha, the representative of the Viceroy of Egypt, has already left for Alexandria, and the Turkish Ambassador will leave in a day or two, to prepare for the reception of the distinguished visitor. According to the Paris *Patrie*, the principal towns in Turkey intend to send deputations to Constantinople to receive and congratulate the Empress Eugenie on her arrival there. All the villages, moreover, along the shores of the Dardanelles, from the entrance to the Sea of Marmora, are erecting flagstaffs, on which the French and Turkish banners will be hoisted.

SPAIN.

It is rumoured that the candidature of the Duke of Genoa has failed.

The *Official Gazette* will shortly publish a decree summoning Cuban Deputies to the Cortes. Five frigates and other war vessels are about to proceed to Cuba. A large body of additional troops has already been embarked.

The following is the substance of the despatch presented a week or two ago by the American Minister to the Government of Madrid:—

General Sickles reminds the Spanish Government of the scrupulous manner in which the Government of the United States have hitherto observed the laws of international neutrality, and of the pains they have taken to put down and prevent filibustering, as a proof of their reluctance to embarrass Spain in the effort to retain her ancient possession. He argues that if they had acted upon recent precedents laid down by some of the nations of Europe they would have recognised the Cuban insurgents as belligerents long ago; for the latter had managed to resist for over eleven months all the forces Spain had been able to bring against them to reduce them to allegiance, and over which forces they had gained at times some considerable successes. He hints at the fact that, with two-thirds of the island in the power of the revolters, they ought hardly to be styled rebels or insurgents, but that they ought to be looked upon as a people struggling for their independence. He alludes to the growing force of public opinion in the States in favour of recognition, an opinion the Government may find it impossible to restrain, &c. But the most serious part of his note is his allusion to the manner in which the war is and has for some time past been conducted. He condemns in strong language the cruelties and barbarities of the military executions, always summary, and often without due inquiry. He tells the Spanish Government that the Cubans, even though they be in revolt, are brave men struggling for freedom for thirty years of colonial misrule, and their treatment when the fortune of war throws them into the hands of the Governmental forces ought not to be such as to shock humanity, but such as befitted the rulers of a great country. He cites the case of American citizens, frequently non-combatants, who on mere suspicion have been executed, and particularly two who were lately shot at Santiago de Cuba without any form of trial whatever. He suggests to the Spanish Government that they should not be hard with a brave people, who are only trying to do what Spain herself did on the 29th of last September—namely, throw off a yoke which had become irksome to her, and for which the United States' Government was the very first of all the other Governments to recognise the revolution. He speaks of the paralysation of the immense trade of the island of Cuba, in which there are so many American interests involved, and hints at the continuance of the war, with its waste and desolation, leading to its complete and utter destruction. All these considerations seem to be forcing public opinion in the States in the direction of a bestowal of belligerent rights on the Cubans which the Government may find themselves unable to resist. He concludes by telling them he speaks frankly "as a soldier to soldiers," and trusts his counsels will be taken into consideration.

General Sickles telegraphs to Washington that the proposition of the United States to Spain about Cuba had the effect of kindling great resentment against America. The whole Peninsula had been roused as one man to maintain the colonial integrity of the kingdom. The Spanish Cabinet declined to consider any proposition from America at present. He has also been informed that Spain in no event would consent to treat on the basis of the loss or sale of Cuba. He thinks Austria and France will support Spain, and asks for further instructions.

ITALY.

The report of the official committee appointed to inquire into the causes of the grist tax disturbances which took place in Central Italy last January, has been published. The committee recommends an amnesty for all persons who had been implicated through ignorance. The committee further recommends the redistribution of the land tax in the provinces of Reggio and Modena, the exemption of peasants from active service in the National Guard, the construction of a railway between Parma and the seaport of Spezzia, and also the redistribution of the moveable property tax among the agricultural population (in general). With reference to the grist tax, the committee advises that ample facilities should be afforded to the Administration to make use of a mechanical teller, or to introduce constant personal supervision.

Annexed to the above is a report of Signor Ferraris. He considers the railway referred to unnecessary. In other respects the Government was well disposed to support the recommendations of the committee. Appended also is a report of Count Cambray Digny, stating that the grist tax is now being levied everywhere. He says:—"Although the revenue budget of the present year be unsatisfactory, there is no ground for uneasiness for the future. The Government has only to pursue the course marked out for them in order to obtain from the grist tax the sum necessary for securing an equilibrium of the budget, which it would be impossible otherwise to obtain." He stated that the amount of the tax collected to the end of August was 9,959,944 lire, and the amount due 19,732,764 lire.

It is understood that a financial operation on the basis of the ecclesiastical properties has at length been concluded between the Italian Government and some home and German establishments.

HOLLAND.

The States-General were opened at the Hague on Monday, and the Speech from the Throne stated that the relations with foreign Powers were satisfactory. The introduction of several bills is announced, including one for the completion of the railways in Holland. The total amount of the budget estimates will be less than for last year. Reforms are declared to be necessary in the colonies, and a bill to introduce free emigration to Dutch Guiana is being drawn up.

AMERICA.

There is a split amongst the Democrats of New York. New York has long been the great Democratic stronghold. The forces of the party there are composed in nearly equal numbers of Irishmen and Germans, and they are just now arrayed against one another. The affairs of the Democratic party in the United States are managed by a national convention, elected every four years and consisting of one delegate from each State. The convention decides on the policy to be pursued until the next convention meets, and then, before separating, ap

points a national executive committee to conduct its business in the interim. The committee immediately proceeds to choose a chairman from among its own members, who alone have the right to reassemble the convention in case of necessity. The present chairman is Mr. August Belmont, a German Jew banker, agent to the Rothschilds of New York. Great dissatisfaction is expressed with the way in which he has performed his trust. It is said that he is inefficient and indifferent, that his want of zeal lost the two last presidential elections, and that his incompetence is drifting the party to ruin and ultimate break up. The dissatisfaction has at length found a voice, numerous meetings are being held in the several wards of New York city, resolutions have been adopted calling on him to resign, and very stormy speeches have been delivered. The chief supporters of this agitation are the Irish, whose religious and national antipathies are worked upon by ambitious leaders anxious to get command of the organisation. The Germans, however, are resolved to stick by their countryman.

The filibustering party sailing from New Bedford on Monday week were overhauled on Tuesday, forty miles at sea, by a United States vessel. They were captured and brought to New Bedford. It is supposed they intended to meet at sea the steamer Hornet, an alleged Cuban filibuster, which was detained at Halifax by the authorities, and sailed hastily after loading coal and taking crew on board.

The Republicans have carried the elections in the State of Maine, returning Mr. Chamberlin governor by a majority of about 6,000. Their majority last year was 19,000. The Democrats have succeeded in returning several members of the Legislature, which is, however, largely Republican.

Chief Justice Chase has written a letter to a friend, in which he intimates that he is no longer a candidate for the Presidency.

The members of the Cabinet have all returned to Washington.

PARAGUAY.

The war in Paraguay is at length terminated by the defeat and flight of Lopez, the Allies having taken Piribibiu and Ascuria, inflicting a loss of 1,500 men on the already weakened forces of the enemy.

A Provisional Government of three members has been established at Asuncion, viz., Messrs. Bedoya, Seiyaga, and Rivarola.

FOREIGN MISCELLANY.

The *New York Herald* says that over 10,000*l.* of American money was lost on the boat race, besides what was bet outside of England.

It is said that 110,000 pilgrims assembled at Mount Ararat in the late Mecca pilgrimage, or about 25,000 more than the previous year.

Prince Hassan, son of the Khedive of Egypt, according to a telegram from Alexandria, is on his way to England, intending to pursue his studies at the University of Oxford.

The French Minister of Public Works has just issued an order for the organisation of workmen's trains, for conveying labourers to and from their work, at fares varying from 1f. 20c. to 20f. per week.

It appears that each of the nuns of Spain, taking into consideration the value of the buildings and properties she occupies, costs the State about 520*l.* a year, and there are more than 12,000 of them throughout the country.

In digging for the foundations of a large palace to be constructed for a savings-bank on the Piazza Sciarra, in the Corso, the workmen lately discovered the basement of the triumphal arch erected by the Senate to the Emperor Claudius.

A public meeting has just been held in Pesth, at which a resolution was unanimously passed in favour of the suppression of all the monasteries in Hungary. The meeting was composed of operatives, students, and business people.

The Western Pacific Railway having been completed from Sacramento to San Francisco, there is now uninterrupted travel from the Atlantic to the Pacific coasts, without change of cars, the trip occupying about seven days.

Professor Falo's prediction of Peru being visited from the 10th to the 12th of August with similar earthquake catastrophes to those of last year has not been realised. Many inhabitants of Callao took to flight, however, dreading an inundation, and the 1st of October is looked forward to with trepidation.

Three female doctors—one French, one Russian, and the other American—have just passed successful examinations before the faculty of medicine at Paris. The American lady was the most brilliant of all, and astonished her judges by her profound knowledge of anatomy, dissection, pathology, and hospital practice.

THE INDIAN TELEGRAPH.—An Arab tribe has revolted between Fao and Bagdad, and has cut the telegraph lines. Indian messages are telegraphed to Bagdad, and thence forwarded by estafette to Fao.

THE HEALTH OF THE CZAR.—The *Tablet* reports unfavourably of the health of the Czar. He has fallen into a condition of melancholy; and, when the mood is on him, he shuts himself up, refuses to see anyone, and gives up all occupation.

A HAUL OF DIAMONDS.—The Agent-General for the Colony of Victoria received by the last mail 115 rough diamonds, of various sizes, weighing together 32½ carats, which were obtained in three weeks from a small piece of ground near Mudgee, New South Wales.

THE CO-OPERATIVE SOCIETIES IN GERMANY are estimated at about 2,600. They consist of about 1,000,000 members. Their business transactions amounted in 1868 to 220,000,000 thalers, and this they managed on a capital of 15,000,000 thalers belonging to themselves, and 42,000,000 thalers of borrowed money.

THE DUKE OF EDINBURGH.—Advice from Japan, *vid* San Francisco, state that his Royal Highness the Duke of Edinburgh arrived at Jeddo on the 29th August. Some of the principal Japanese priests are memorialising the Government to oppose Christianity. The Austrian Embassy to China arrived at Pekin on the 14th of August.

PRINCE ARTHUR arrived at Quebec on Wednesday, and was received by the officers of the garrison and the members of the corporation. An address was read expressive of the loyalty of the citizens and their attachment to the Queen. The Prince, in response, declared his gratitude for the cordiality of the welcome given him, and particularly for the affectionate allusion which had been made to the Queen. A meeting had previously been held in Quebec in favour of annexation to the United States. It was attended mostly by Irishmen.

LOUIS BLANC AND THE EMPIRE.—A Socialist Democratic Committee, in the 8th circumscription of the Seine, having invited M. Louis Blanc to stand for the next supplementary election, has received from that gentleman the following reply:—"My dear fellow-citizens,—You ask me if I am disposed to take the oath required by the electoral law. A similar question was addressed to me at the last election from different points of France, and particularly from Marseilles, St. Etienne, and Paris. I then replied 'No,' and my answer is the same at present."

LIFE IN THE FAR WEST.—At Pond City, Kansas, August 25, a man named John Langford was seized by a vigilance committee of that city and taken out of the town to be hanged. When he was informed that he could hope for no mercy, he confessed that he had already killed six men, and if his fate could be postponed for a few days he would kill as many more. After making this confession, and giving utterance to some horrid blasphemy, he pulled off his boots, and, placing the rope round his own neck, swung himself off the tree, and thus was his own executioner. Langford was half Indian, about twenty-two years old, and had led a desperate life all over the border.

THE RECENT ACCIDENT AT KONIGSBERG appears to have been the result of a panic. The scene is described by a correspondent in the *Times*, who was an eye-witness. The Schloss Lake is crossed by a wooden bridge, which formed one of the principal attractions of the festivities in honour of the King on the night of the 13th, and an excellent place from which to view the fireworks. It was in consequence crowded, and a cry having been raised that the bridge was on fire, there was a rush, the railings gave way, and some hundred people fell into the water. Notwithstanding, the music and fireworks were continued, and it was not until the display had terminated that it transpired that some fifty persons were drowned.

THE EAST AFRICAN SLAVE-TRADE.—The Rev. Horace Waller writes to the *Pall Mall Gazette*:—"Letters received to-day (the 20th of September) from Zanzibar, under date August 3, speak of the activity of the slave-trade upon the East Coast of Africa, and likewise mention the strenuous exertions on the part of her Majesty's cruisers in those waters to suppress it. Arabs have lost a thousand slaves in the last three months, liberated from dhows bound for Arabian ports, although this is but a small percentage of those actually carried thither, and my correspondent remarks, 'quite enough have made the run to bring down the same lot next year to try their luck again.' There is a significant absence of all mention of Dr. Livingstone's name in these letters."

THE CHOLERA IN CENTRAL INDIA.—In Gwalior now it is raging heavily. Scarcely a day has passed during the last fortnight without fifty or sixty deaths, and at present there is upwards of 100. The scourge seems to gather strength by what it does. It is at Seepree, on the Agra and Bombay road. It has marched to Bhopal, and been encamped in the capital and Sehore for weeks. At Indore upwards of 1,000, it is said, died in three weeks, although Holkar made the people do sacrifice for the day outside the city walls, with bare heads and unleavened cakes. The slayer forbade not to slay. The old centre of cholera, Oncar, the holy place of pilgrims, was free from the disease at the usual season; but tales are now told by returning bands of numbers reduced between Baie and the shrine.—*Letter from India.*

FATHER HYACINTHE, the celebrated French preacher, has addressed a letter to the general of the Barefooted Carmelites at Rome, tendering his resignation as superior of the order in Paris. Father Hyacinthe states that he is the victim of a powerful party at Rome, and accuses the general of blaming what he had hitherto approved, adding, "You exact that I should speak a certain language, or that I should hold my peace, which is to hinder me from expressing what my conscience dictates." He refuses to play the *rôle* which the general wishes to impose on him, and says, "I leave the convent which I inhabit, which under present circumstances has become a prison for the soul. In acting thus I am not unfaithful to my vows; I promised monastic obedience, but within the limits of honesty and my conscience, of the dignity of my person and my ministry." Father Hyacinthe goes on to remark that the Church is passing through a dangerous crisis, as for the first time for 300 years a council has been deemed necessary, and that the moment is ill chosen for gagging a preacher of the Gospel.

FATAL ACCIDENT IN SWITZERLAND.—A correspondent in Switzerland writes, under date of the 16th:—"Yesterday Mr. Chester, a member of the Alpine Club, lost his life on the Lyskamm, which he ascended with two guides from Zermatt. The guides arrived at the hotel on the Riffelberg late in the evening very much cut and bruised, and brought intelligence of the accident, which happened at three o'clock in the afternoon. Mr. Chester took up with him a dog, and in attempting to save the dog, which had slipped on the slope which was being ascended, Mr. Chester lost his footing and fell down the slope, dragging the two guides with him. The distance which the three slid and fell was about 1,500 feet. Mr. Chester died in about five minutes, and the guides were so much injured that it was only with the greatest difficulty that they could reach the Riffelberg Hotel. A Mr. Fowler yesterday effected an ascent of the Breithorn, in the vicinity of the Lyskamm, from the northern side, namely, from the Gorner Glacier, an ascent which has rarely if ever been made, although the mountain has several times been ascended from the opposite side."—*Pall Mall Gazette.*

COTTON IN INDIA.—The exports of cotton from Bombay in 1867-8 amounted to 1,224,050 bales, or 284,371 more than in 1866-67. Under the working of the Cotton Frauds Act, the cotton now sent to market is stated to be "infinitely cleaner and purer than it was four years ago," and the produce of Candeish gained the first prize for quality at the late Akola Exhibition in Berar. This year the whole of that district was sown with Hinganghat seed. In Berar the cotton prepared for export increased from 42,510 bales in 1866-7 to 187,599 bales in the following year. Experiments made with various seeds resulted in favour of the Berar seed, which was found to yield 100lb. an acre, while the yield from New Orleans seed was 94lb. The Hinganghat seed answered only in certain districts. It has been widely sown, however, by way of experiment, in twenty-four districts of Lower Bengal. During the year a great many new steam-gins were set to work at Ahmedabad, Broach, and Surat. Four new steam-presses were started in Bombay, and about forty hand-presses in Surat and Broach.

THE EXPEDITION UNDER SIR SAMUEL BAKER.—A letter from Alexandria, dated the 26th ult., says:—"The expedition to Central Africa, which the Egyptian Government has directed to be organised under the superintendence of Sir Samuel Baker, will shortly proceed on its journey. Great political results are expected from this undertaking, which it is anticipated will lead to the conquest of very extensive and wealthy territories for the Viceroy. Sir Samuel Baker has been given the rank of Bey, and has engaged to remain for four years in the Egyptian service. The force at his disposal is to consist of 1,500 men, selected from the Viceroy's best troops in the Soudan, and placed under the command of an experienced officer. Hostile operations will probably commence in the country of the Bari tribe, which, though nominally under the Egyptian rule, has hitherto refused to recognise it. The five iron river steamers ordered by Baker Bey in England are daily expected, and the Egyptian Government has spared no expense in order to secure the success of the expedition. The cost of the preliminary outfits, &c., already amounts to 25,000*l.* This expenditure, however, is expected to be recovered in the first year of the expedition."

THE CENTENARY OF HUMBOLDT.—The hundredth anniversary of Alexander von Humboldt's birth was celebrated on Tuesday throughout Germany and many parts of the United States. The celebration at Berlin passed off somewhat tamely. The official world and the Conservatives regarded it as a demonstration of Liberal opinion, and an indirect protest against the reactionary party; while the people at large were not sufficiently acquainted with the varied labours of Humboldt to take much interest in the festival. Nevertheless a large number of persons were present, though the weather was bad, and the trade associations made a good show with their band and flags. Field-Marshal Wrangel was present at the laying of the first stone of a monument to Humboldt. The King and the Crown Prince were at Konigsberg, and the latter sent a telegram expressive of his interest in the celebration. The preparations in America for a general observance of the day were stated to be particularly important. A column bearing the statue of the famous naturalist was to be inaugurated in Central Park, New York; and at Harvard University a still more appropriate memorial of him was to be established in the form of a new school of science to bear his name.

THE HEALTH OF THE EMPEROR NAPOLEON.—Our Paris correspondent gives the following important particulars relative to the illness of the Emperor, obtained from the very best authority:—"The Emperor's health has considerably improved since my last letter. He is now a convalescent. His features, however, are much altered; his face has become pale and thin. He has recovered his appetite, and is now able to take and digest food. He has renounced his voyage to Chalons. His medical attendants (Nélaton, Fauvel, and Ricord) still go every day to St. Cloud. Since Friday last (September 10) he has not returned to Paris. The journey somewhat fatigued him, and since then he has contented himself with taking a daily walk in the gardens of St. Cloud. It is rumoured that he will shortly leave St. Cloud and repair to Biarritz, or some town on the southern coast of France, in order to regain his health. The rheumatism has been very secondary indeed—only a passing touch, entailing pain, &c.; but the chief disease has been a fissured hæmorrhoidal tumour. It was this affection which prevented the Emperor from walking about, from sitting on horseback, riding in a carriage, &c., and obliged him to keep in bed, or remain almost constantly on an easy couch. The strict diet, the preoccupations, and the treatment

adopted have combined to render the Emperor somewhat thin, and give him a wan expression of countenance."—*The Lancet.*

THE FATE OF SIR JOHN FRANKLIN.—A report with reference to Sir John Franklin, which would be very interesting if it were true, has been transmitted by telegraph from New York. According to the *San Francisco Bulletin*, documents have been found near San Buenaventura, giving a detailed account of the circumstances under which the Erebus and the Terror were abandoned. The crews, we are told, wintered at Beachy Island in 1846 and 1847, and Sir John Franklin died on the 11th of June, 1847. "The papers," it is added, "had evidently been thrown overboard about latitude 59½, longitude 98." All in this country would gladly welcome the slightest scrap of news respecting the fate of the gallant men who went out in search of the North-West passage, never to return; but the San Franciscan report has an ugly look of unveracity. In the narrative of Crozier and Fitzjames, Franklin's death is explicitly dated, and they set out on the 22nd of April, 1848. The other dates in the Californian telegram are inconsistent with those which we already know on trustworthy evidence. The climax of doubtfulness, however, is reached by the latitude and longitude named in the report; for latitude 59·30 N., and longitude 98 W., would fix the spot where the papers were "thrown overboard" more than a hundred miles *inland* from the western shore of Hudson's Bay! It is possible—many things are possible—that some information about the Franklin expedition may have reached San Francisco; but the present story has such an untrustworthy look, and is so manifestly absurd in some respects, that for the present we must rely on such details as those furnished when Sir Leopold M'Clintock came back from the Polar Seas.—*Daily Telegraph.*

Court, Official, and Personal News.

On Thursday the Queen drove out in the afternoon to Alt-na-Guithasach, accompanied by Princess Louise, and has been making other excursions in the neighbourhood of Balmoral.

The Prince of Wales, having spent a day after leaving Paris at Baden, arrived at Wildbad on Saturday, and was met at the station by the Princess, who had her two eldest children with her. On alighting from the train a band which was in attendance played the English National Anthem.

The Duke of Cambridge is still detained abroad by illness. It is understood that he is suffering from gout in both knees.

The rumoured intention of Government to close Sheerness Dockyard has met with a point blank denial. So far from having decided to close the yard, the Lords of the Admiralty have never considered the question.

The Home Secretary has appointed Dr. Briscoe to be Inspector of Prisons, in the place of Mr. Perry, who recently resigned.

John Bright, Esq., M.P., is at present the guest of Thomas B. Potter, Esq., M.P., Pitnacree, Perthshire.

Mr. Gladstone, in very handsome terms, has offered baronetcies to Mr. R. W. Crawford, the member for London, and present governor of the Bank of England, and Mr. Alderman Salomons, the member for Greenwich, in recognition of the position they have each so long held in the mercantile, financial, and political world. By Mr. Crawford, however, the honour has been declined. Mr. Gladstone has also written to Mr. James O'Connell, Lakeview, Killarney, intimating the intention of the Queen to confer a baronetcy upon him. Mr. O'Connell, who has reached the patriarchal age of eighty, has through life been known as a sound and consistent politician. He is the only surviving brother of the "Liberator."

Mr. Dymond, who has been connected with the *Morning Star* from its commencement, is about to retire from that paper, with the intention of settling in Canada.

The Town Council of Aberdeen wish to confer upon Mr. Gladstone the freedom of the city, and last week the Provost wrote to the Premier asking him whether he would be disposed during his stay in the North to accept the freedom of the city of Aberdeen, and attend a public banquet to be given in his honour. Mr. Gladstone, in reply, wrote that he was most reluctantly compelled to decline the invitation. After a session (he says) which has been arduous beyond my strength, I find myself already engaged in the labour of preparation for another likely to be not less arduous; and ordinary prudence has combined with medical advice in leading me to feel that I must not, in cases where a choice can properly be given me, charge myself at present with engagements of a public nature."

The health of Mr. David Williams, of Castelldendraeth, the Liberal member for the county of Merioneth, is giving cause for great apprehension on the part of his friends.

The death is announced, it is feared through overwork, of Dr. Hunt, the founder and late president of the Anthropological Society. He was obliged to be sent home from Exeter in charge of a friend a few days after the meeting commenced, and never rallied.

Dr. Thomas Graham, Master of the Mint, died on Thursday night, in his sixty-fourth year. The office which he has held for the last fourteen years has been filled by a series of distinguished men, from Sir Isaac Newton to Sir John Herschel. Professor Graham was a careful and acute investigator in various branches of physical science, especially in chemistry. To him we are indebted for the discovery of the law of the diffusion of gases; and more recently for some remarkable confirmations of the new means of investigation by spectrum analysis with regard to the constitution of the heavenly bodies.

The remains of the late Lady Palmerston were interred on Friday in Westminster Abbey, in the vault in the northern transept where Lord Palmerston was buried nearly four years since. The arrangements were private, the chief mourners being Earl Cowper, Viscount Cowper, Hon W. Cowper, Lord Shaftesbury, and Lord Ashley. Thus was laid in the rest of the grave the mortal part of a distinguished woman who has had no small share in the direction of the affairs of England.

Crimes and Casualties.

Between four and five o'clock on Monday afternoon the body of James Schofield, woollen-weaver, and that of his wife, were discovered in their own house, at a somewhat lonely place known as The Cotes, Micklehurst, near Mossley, Lancashire. The woman's head was nearly severed from her body, while her husband's throat had a fearful gash in it. Both were quite dead, and it is supposed that the man first murdered his wife, and then cut his own throat. The woman and her husband were each between fifty and sixty years of age.

Three persons—two men and a woman—were drowned in the river Lea on Sunday afternoon. The party had rowed up the river from Lea-bridge to Tottenham, and back again as far as the reach fronting Spring-hill, Clapton. Here the two men rose to change places, and the water being rather rough, the boat upset, and the whole party were thrown into the water and drowned. One of the men was Mr. Thomas Gates, of Victoria-grove West, Stoke Newington, a master tailor. The woman was his wife's sister, a young woman about twenty-two years of age, named Emma Smith; and the other man was her lover. Miss Smith had only on the day befo returned from Germany with the family in whic she had been living as lady's-maid, and she was on visit to her sister for the day.

A man named George Campbell has been apprehended near Dunkeld, on suspicion of being concerned in the recent destruction of the Duke of Athole's Hermitage by gunpowder. It is said that Campbell is one of the pursuers in the action which is at present proceeding in the Court of Session against the Duke of Athole regarding the pontage on Dunkeld Bridge.

More Irish assassinations are reported. Mr. Alexander Treyne, land bailiff to Mr. Cusack, residing near Moydow, county Longford, was shot dead on Wednesday night whilst returning from a neighbouring village to his home. It is stated that he was either about to evict or had evicted some tenants on the estate. No one has been arrested. A farmer named Reilly has been murdered at Trim, n the county of Meath, and it is feared that the crimei agrarian in its character.

The lad Gritt, who is charged on his own confession with having poisoned Miss Collier, at Newport, turns out to be merely a mischievous impostor. Dr. Taylor, the celebrated analyst, found no trace of poison in the remains of the deceased, and other facts tend to show that the boy's story was a fabrication. He is still in custody.

A pork-butcher of Horselydown was summoned at the Southwark Police-court on Saturday for having on his premises a quantity of meat and bread unfit for human food. The meat was putrid, and the bread mouldy, and this, it seems, was to be made up into sausages for consumption by the poor who live in the neighbourhood. A fine of 20*l.* was inflicted.

A sad accident occurred on the Cornwall Railway on Saturday afternoon. Three little boys, about nine years of age, had been out picking blackberries, and returned home across the Camel's Head Viaduct, between Devonport and Saltash. When half way across it, a train approaching warned them by its whistle of their danger. They heard it, and took refuge in the man-hole. One of them, however, named Crews, the son of a warrant officer, becoming frightened at the approach of the train, jumped out and ran along the line. He was, of course, soon overtaken by the engine and knocked down. The wheels passed over both legs below the knee, cutting them clean off, his thighs were also very much lacerated, and his left arm was broken. The train was stopped, and the passengers gave all the assistance they could to the poor little fellow. A door was obtained from a neighbouring farm, and he was conveyed to the Royal Albert Hospital, Devonport, where, sensible to the last, he died two hours after admission.

Inquiry was made on Wednesday at Bromley into the shocking case of the suffocation of a whole family which took place there on Monday night. The evidence given added little to the information regarding this sad event already reported. The unfortunate man Judge had been long out of employment, and it was shown that both he and his wife had suffered great mental depression in consequence. As was the case in the Duggan tragedy, they had not been reduced to actual starvation. There was food in the house, and the bodies were well nourished; but they were dependent on charity, and it seems Judge refused to apply for parochial relief. In the room in which the tragedy occurred were found two books, one of them entitled, with melancholy appropriateness, "A Struggle for Life." The jury found that Judge and his wife had committed wilful murder by suffocating their two children, and had then destroyed their own lives.

Miscellaneous News.

THE NEW BEER ACT.—The Portsmouth magistrates have been making great havoc among the beerhouses under the new law. On Friday there were eighteen applications heard, of which fourteen was refused, and one was withdrawn by the applicant.

THE PESTS OF LONDON AUCTIONS.—There was an important inquiry at Marlborough-street Police-court on Thursday, concerning a practice which is said to be extensively resorted to by a class of brokers—that of combining at public auctions, and thus interfering with the right of the public to purchase. A respectable married woman attended a sale, and on making a bid for an article offered for competition one of the brokers present called her a most abominable name. A disturbance ensued, which ended in proceedings against the defendant being taken, not only by the person thus offensively assailed, but also by the auctioneer, who described the conduct and general bearing of the brokers at such sales as unbearable. Mr. Knox regretted that the Act of Parliament permitted him to inflict a penalty of only 40*s.* and costs, which he did on each summons.

THE DRINKING CUSTOMS AND LICENSING DAYS.—We observe with much pleasure that, during the past week, in several places efforts have been made by earnest-minded individuals to induce the magistrates to limit the number of licences granted for public-houses. There is no class of the community so well acquainted as medical men with the untold evils of the drinking customs. To those who have leisure for conscientious thought and action in the matter, we would specially commend this mode of procedure. It is one which involves no extreme opinion. It is impossible to doubt that, if the public-houses were diminished one-half, the community would gain greatly in physical and moral health. We hope that members of our profession, many of whom have great influence, will do what they can to assist deputations in this matter.—*British Medical Journal.*

VACCINATION.—The Compulsory Vaccination Act is working amid difficulties. The other day a woman brought her child to Bow-street to exhibit it to the magistrate, in the words of the reporter, "literally covered with sores," which she attributed to vaccination. Dr. Seaton has since investigated the case, and he calls the eruption eczema. Dr. Seaton, in his report, acknowledges the possibility that the vaccination had some part in evolving the eruption, which he considers to have been a latent affection. He states that t child was flabby and ill-nourished, and that the operation ought to have been postponed. We (*Medical Times*) fully concur in Dr. Seaton's account of the matter, but it cannot be denied that such occurrences afford evidence which the enemies of vaccination will not fail to make the most of against the policy of compulsory vaccination at the age of three months.

BROADHEAD.—Among the applicants for beer and wine licences at the Brewster Sessions, held at Sheffield on Friday, was William Broadhead, of trade union notoriety. Broadhead was formerly a licensed victualler, but at the brewster sessions following his confessions before the Trade Union Commission his license was refused him. He then took a beerhouse in Solly-street, and for this he now asked to be licensed. In support of his application he read a statement setting forth that his house has been respotably conducted as a beerhouse during the last four years, and expressing a hope that his previous conduct, "so much condemned as a trade-unionist, and confessed to by myself before the examiners in Sheffield, as required, and indemnified from all consequences by the examiners, according to special Act of Parliament," would not at this remote period, either in spirit or letter, be considered necessarily a bar to the renewal of his beer licence. Broadhead further urged that to refuse him his licence would be to deprive himself and family of all means of subsistence, and to banish him from the country. The bench told him he was no ordinary man, and that he had pleaded guilty to no ordinary crimes, and therefore they should refuse him his licence.

MR. MORLEY, M.P., AND THE LAND QUESTION.—Mr. Samuel Morley, M.P., made some remarks upon the land question at a meeting near Swansea the other night. The occasion was the stone-laying of a new Independent chapel. He had been told, he said, that the corporation of Swansea generously granted a long lease of a piece of ground for the erection of this chapel, it being the custom of the corporation to do this when ground was applied for to build places of worship; but it seemed that their friends could not have it on account of a supposed right of the Duke of Beaufort to the ground. He was not going to say much about this, but he always considered that God had given air, land, and water for the good of men generally. He would not discuss the right of the Duke of Beaufort to this particular piece of ground, but he would say that he thought the time was coming when land would be held by persons subject to a consideration for the public rights, and when the public could not be deprived of any land which was required for the public good or public enjoyment. He said this most unreservedly, that he believed the time was not far distant when men in the capacity of electors would have to say whether any single individual could refuse to give up possession of land which was required for the good of the public.

Literature.

RUSKIN AND CARLYLE: LIKENESSES AND DIFFERENCES.[*]

The peculiar combination in Mr. Ruskin of true imaginative insight with an irrepressible hunger for minute exactness of fact and inference, accounts for very much of the perversity and contradiction which the critics find in him. Properly speaking, the two things are incompatible when they are brought too directly face to face as in the narrow pathway of a tentative inexhaustive treatise like the one before us. A small object put close before the eye will shut out a very large prospect, or at least confuse the first pleasant impression of it. We once heard a very shrewd Scotchman remark that Ruskin, in his opinion, was either a poet playing himself, or a scientific man spoilt. There was undoubted truth in the antithesis. Mr. Ruskin will not trust himself to celebrate the revealings of his imagination, *pur et simple;* but must set the ideal conception to the test of separate facts; and the result is that the picture is split up into several elements, and we are led by him to inspect it microscopically.

It is told of a celebrated painter that, when one day his studio was invaded, one of the guests set to peering close into the canvas, whereupon the artist drew him back somewhat rudely saying, "Sir, pictures were made to "look at, not to smell!" Mr. Ruskin too often attempts to make us "smell" his pictures, by giving the reins to, and indulging in the freaks of, a too facile and ingenious analytical faculty. No sooner has he painted—in a fresh dewy landscape, or finished a word-cartoon of sublimest import, than he must reduce it before our eyes to its various component parts, setting each under our very nose, with a self-assertive pertinacity that is truly astonishing in a man of such noble, but restless creative instincts. The truth is, Mr. Ruskin has never learned to discriminate clearly between the sphere of practice and the sphere of ideas, as Mr. Matthew Arnold would say. Hence the greatness of his projects, the unwearying industry of his investigations, and yet the contradictoriness and the inadequacy manifested in all his efforts—a contradictoriness and inadequacy which lie on the very surface, and of which he himself never for a moment ceases to be conscious To the real *lacunæ* in his works he is certainly more keenly alive than most of the critics, who cavil over superficial points and instances. But he is himself inconsistent, in that while he always conceives synthetically, he constantly strives after a complete and analytical justification for his conceptions; and as the intellect can never by possibility explicate and make clear the subtle associative ground of such conceptions, we have properly always from him two books within a book—one appealing strictly to one class of readers, and other to a second and quite distinct class. "Ah, that is a fine "passage," one will say in turning over the pages of any of his greater works. To this another will reply, "Well, do you know I can "make little or nothing of that, I suppose it must "be meant solely for you artists; but now here "is something I enjoy immensely," replies the other, turning to the description of still, water-embosomed Venice, or the wonderful picture of the passes of the Jura.

Ruskin resembles Carlyle a little in some things, but there are yet more in which he differs from him. They are alike in the intensity of the imagination which breaks down through the very strain of the hurried upward flight, and the necessity of recovering strength by steady and observant, albeit sometimes rather impatient, walking on the earth in place of eagle-like (poet-like) poising in mid air. Carlyle needs just as much as Ruskin to constantly recruit his strength by contact with firm fact, but in the process the one selects and sets aside where the other encumbers himself with the multitude of his attachments. Carlyle's mind is one, whose ready insight always needs and seeks the aid of careful analysis and exhaustive inquiry; but, generally seeking and finding the obverse of a character or period, and finding some special point or feature in it, all the picture is hung upon this and elaborately toned or coloured so as to fall in with it. Hence arises his peculiar and restrictive humour, which is inwardly diffusive in the very degree that it aids mere quaintness and concentration of phrase and picture. Let any thoughtful reader of Carlyle go carefully over his books consecutively, and he will find that there is an essential monotony and diffuse repetition, which in the separate portions is redeemed only by sheer over-laboured ingenuity in apt and felicitous arrangement of phrase. Here Ruskin differs from Carlyle. He is more eclectic and receptive—less "solid set and "moulded in colossal reserve," and allows himself to be more facilely moved from his personal stand-point. He has more of the sympathetic tenderness, which springs from genuine fineness of character, than Carlyle has. Hence a certain feminine tendency to be overpowered and overbalanced by the presence of great and striking facts, as seen pre-eminently in his outcry over those dreadful and prophetic cuttings from the newspapers in which he has recently indulged himself so much. Carlyle's sympathies are thrown into certain lines with so much abrupt and fiery energy that they cleave for themselves a narrow, deep, and determinate passage. Ruskin's, again, are broad and fine, but lose effect through expansion over a large surface, in the efforts to touch distant points and take colour from them. The one looks upward, and thus ever and anon loses her command of the relations of lower things; the other looks down from such a height as "the soul is competent to "win" of itself, and sees things as in a kind of bird's-eye view, but without reference to the sky above—precisely as Swiss mountaineers slope the windows of their houses downwards.

Goethe has said that man's business is not to solve the problem of the incomprehensible; but to find out where the problem begins, and then to work in the real. Carlyle has thoroughly appropriated this axiom, albeit sometimes with an under note of protest from the Calvinistic inheritance of centuries. But Ruskin's intellect is too ingenious, dissatisfied, and ambitious to permit him the same immunity; and hence we have the ever-recurring scream—the cry of a man longing for firmer faith, and eager after the fruits of the spirit. In spite of their disagreeables, the scream and the discontent are thus the two most hopeful things about Ruskin, as indicating that he cannot rest in the gloomy faith of his compeer—that he must look up and see the heavens "fresh and strong," by virtue of something in man higher even than duty.

This is a characteristic passage from "Modern Painters":—

"With what comparison shall we compare the types of the martyr saints—the St. Stephen of Fra Bartolomeo, with his calm forehead crowned by the stony diadem? or the St. Catherine of Raffaele, looking up to heaven in the dawn of the eternal day, with her lips parted in the resting from her pain? or with the Madonnas of Francia and Pinturicchio, in whom the hues of the morning and the solemnity of eve, the gladness of accomplished promise and the sorrow of the sword-pierced heart, are gathered into one human lamp of ineffable love? or with what the angel choirs of Angelico, with the flames in their white foreheads waving brighter as they move, and the sparkles streaming from their purple wings, like the glitter of many suns upon a sounding sea, listening in the pauses of alternate song for the prolonging of the trumpet blast and the answering of psaltery and cymbal, throughout the endless deep, and from all the star-shores of heaven? It is vain to attempt to pursue the comparison. The two orders of art [Pagan and Christian] have in them nothing in common, and the field of sacred history, the intent and scope of Christian feeling, are too wide and exalted to admit of juxtaposition with the classical sphere or conception."

Contrast this in thought for a moment with a thousand and one passages in which Mr. Caryle throws athwart the stream of human life the grim shadow of a sort of classical duty or self-assertion. The lips of *his* heroes are not parted in the pauses of pain; they are spasmodically closed in the sore contortions of the last struggle, and no sublime ray of self-abnegating hope calls forth the dew of their freshly-awakened life. It is a kind of blind Samson-like heroism, beating its own breast in the persecuting power of its fruitless effort, and pulling down the pillars of the only place that remains (as he calls out) for men to worship in. Mr. Carlyle has preached nothing more effectively than the dignity of work for its own sake; and yet what a commentary on this dogma the spirit of his own life furnishes, if one may legitimately infer it from his books. A hopeless, awful blank does life seem to him; for work which is not concentrated by an end beyond itself must ever be a profound failure. Mr. Carlyle's jeremiads over the futility of his own endeavours, are thus quite a consistent commentary on his most earnest teachings. But he differs from Mr. Ruskin in this, that he manages to find a relief from the avenging fatalism that otherwise would overtake him completely in the necessary victory of man over nature. Man is the subduer—the apostle of *order;* and nature is only dead and inert and fascinately fearful in her most beautiful moods and corners till he has written his sign manual on her forehead and imposed upon her the rarer beauty of his selecter character and ambitions. Mr. Carlyle degrades man to the level of nature, which he only raises up a very little. Mr. Ruskin raises Nature above man, and would reduce the latter merely to an agent or interpreter of her aims and processes, and hence his preaching of obedience to her in an artistic point of view—the artist being a good copyist. Hence, too, the perpetual moan over the disfigurements caused even by man's presence, often by his mere appearance of superiority, in virtue of which he can act arbitrarily. According to Mr. Carlyle, man is superior to Nature; but not in virtue of emotion and the finer instincts, so much as by a necessity-imposed brute will. He is the centre of a circle dance determined by a higher will than his own, and the measure of the heroic in a man is his capacity to set other atoms moving rhythmically round him. Mr. Carlyle reduces to its lowest the value of the free spiritual force in man; Mr. Ruskin exalts Nature almost into man's place, in failing to recognise that Nature is but a barren-breasted stepmother until man has wrenched from her his own testimonial of independence and superiority. Thus, though Ruskin and Carlyle seem to differ in their course, they seek the same end, so that we need not wonder at their more recent mutual approaches. But both have a large dash of the romantic element in them, and from that arises the puzzle of their characters, although in Carlyle's case it has certainly been more overborne by materialistic influences.

Carlyle's influence on Ruskin has unmistakeably been to confuse and materialise—to dissipate the clear enthusiastic faith, and weaken the generous instincts which shone out so conspicuously in the best parts of his early books. So now, Ruskin, too, can only write his Jeremiad, which is often sheer Carlylese, with an alien and merely artistic element dominating it—a high-pitched protest against man's encroachments on the beauty of nature, which would only excite in Carlyle a pleased and half-sardonic grin. The introduction even to this book is made the arena for another shrill declamation against man's ravages in the Alps. In reading it, we could not help thinking of that passage where Carlyle gets into raptures with Cotton Switzerland, and quotes Goethe to the effect that he never saw anything half so beautiful. A good deal of the difference in the force and level of the influence of these two is owing to the great contrast in their early upbringing; and perhaps Carlyle—the sharer of the rigid severe Calvinistic view of the world—is indebted to this for much of his intensity and keen concentrated power.

But Ruskin has one great disadvantage. In his incapacity to fix any fact on its more quaint and grotesque side, a defect which is very intimately associated with his earnest, regretful, and unceasing effort to canvas and take in the whole sphere of possibility, he is quite destitute of humour, and never condescends from the elevated gravity of the professed and self conscious teacher. This defect has done more than anything else to limit his influence in the sphere of practical reform. Men in old days kept *Fools*, who were privileged to speak wise words and give counsels of caution under the disguise of droll exaggeration and oblique one-eyed reference. That element in human nature which gave rise to the institution of fools still has its function in the play of daily life. If you can make men laugh with you, even suppose you are revealing themselves to themselves on their most ridiculous side, still they will forgive the injury done them for the sake of the sympathy, kindly interest, and good-nature which was necessary even to make the laugh possible. Ruskin never laughs—not heartily, at least. He is too self-conscious, too much burdened with the sense of being a message-bearer. He is intensely dogmatic, yet self-doubtful and self-depreciative; fond of startling paradoxes, yet ever in despair of attaining completeness of result; quick to see the relations of things, yet as quick to perceive the infinite depths into which the narrowest spaces between the most similar objects inevitably lead the contemplative spirit; most apt at comparison, yet ever finding that the essential spirit even of the most similar things, eludes the most careful grasp and will not be chained down under the scalpel on the anatomist's board. The painful discontent visible on the face of every fresh effort may therefore well relieve and be set over against a tendency to egotism and sharp self assertiveness; and they who can best understand and appreciate the first, will be the most tender with the second, and most tolerant of it.

This new volume of Mr. Ruskin's is a capital concrete specimen of the truth of these criticisms. We have all the eager hungry impatience that characterised his former books, the hasty and imperfect survey of facts, the rush on general conceptions, and the spinning out of pretty theories, which resolve themselves into very gossamer fabrics indeed, when the final

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[*] *The Queen of the Air.* Being a Study of the Greek Myths of Cloud and Storm. By JOHN RUSKIN, LL.D. (Smith, Elder, and Co.)
The Works of Thomas Carlyle. New Edition. *Sartor Resartus.* (Chapman and Hall.)

test is applied to them. Failing to lay hold of the simple all-pervading idea of the myths, he has erected a resplendent house of cards, which falls down at a touch. Still Mr. Ruskin's fine poetic insight is of value in assisting to humanise the myths; and may aid in promoting a more general study of comparative mythology in this country, although owing to certain reasons Mr. Ruskin's explanations are about as wayward and untrustworthy as they are ingenious and beautiful. The book is, however, a beautiful one, and contains some very pleasant reading. We do not analyse the book simply because it is difficult to keep hold of the principle on which the work is written.

"PALM-LEAVES."*

Karl Gerok is a household name in Germany, and his "Palm-blätter" finds an honoured place beside whatever is most select and honoured in religious literature. The "Palm-leaves" has appeared in various editions – the last we have seen being a graceful pocket-size in white cloth chastely gilded, and affording every way a good specimen of German taste. In this form the work has sold very largely—the best proof that could be given of its acceptance among the German people. Gerok is simple, tender, and fluent, rather than strong and forcible; but he has exquisite sweetness and grace of expression, the words being the flowing stream-like mirror in which his thoughts placidly and restfully image themselves, with all the subtle and incommunicable charm which ever associates itself with the wavering ever-varying magic-reflectors of Nature. He never overpowers you with rushing impetuosity of passion or desire; has no whirls of tempest, with sudden sun striking through; he is, above all, equable and self-sufficient, and never seems to feel any persecuting sense of the inadequacy of the form to embody great ideas. Besides, his themes are carefully chosen to suit his genius—being such as lead to quiet descriptions, to which an underflow of lyrical suggestion imparts colour and simple elevation. He is thus not easy of translation, because his characteristic traits diffuse themselves through the whole—a subtle spirit in solution—only to be extracted by the most skilful scientific process. Miss Brown has succeeded well in her task on the whole—the subdued and chastened sweetness, for most part, being well maintained. But she invariably succeeds best whenever the lyrical element is more pronounced than usual; showing that she possesses herself as much of the poetic spirit as to need a certain *real* incitement to imaginative activity—many of the merely descriptive and explanatory verses being bald and poor compared with others of a different character. Thus we sometimes meet with broken and imperfect verses, where the construction is not only inelegant, but cumbrous, clumsy, prosaic, and where the happy grace of Gerok has absolutely vanished. Now and again the ear is even startled and offended by difficulties having been got over by the easy expedients of false and semi-Cockney rhymes. But generally—and happily, too, where Gerok himself is at his highest—the translation is well done—the test being that it reads like original English poetry, and not like a translation. It is a great pity that Miss Brown did not exercise a more jealous scrutiny, which would have saved the book from some disfigurements that to a certain extent will prove adverse to its obtaining the place it deserves as a permanent addition to English religious verse. Some of the separate poems, however, are all that could be wished. This is one of the best as specimen:—

COMFORT AT NIGHT.

"Behold, He that keepeth Israel shall neither slumber nor sleep."—Psa. cxxi. 4.

Rising from my couch to listen,
Only half awake;
I have heard the brook's low murmur,
On the still night break.

And the brook's voice seemed to whisper,
"Sleep thou on in peace,
For the flowings of God's river
Never, never cease."

While the tired world on her pillow
Lieth in her sleep,
God doth water hill and valley
In the darkness deep.

Rising from my couch, and looking
Through my dusky room,
O'er the roofs I saw a planet
Shining through the gloom.

And its mild gleam seemed to soothe me:
"Sleep on peacefully,
Through the darkness God is watching
O'er thy roof and thee.

His bright army, in the midnight,
Stand in fixed array;
Watching in their glittering armour
Till the break of day."

And the streamlet's dreamy murmur,
And the star's calm light,
Were a spell of peace—and sweetly
Did I sleep that night."

The book is divided into four parts:—"Holy "Words," "Holy Times," "Holy Mountains," and "Holy Waters," and should find a warm welcome from the religious community.

* *Palm Leaves.* By KARL GEROK. Translated from the German, by J. E. A. BROWN, Author of "Lights Through a Lattice." (Strahan and Co.)

BRIEF NOTICES.

The Three Kingdoms of Nature Briefly Described. By the Rev. S. HAUGHTON, F.R.S., M.D. Dubl., D.C.L. Oxon. With Two Hundred and Thirty Illustrations drawn on wood, and engraved by G. A. Hanlon. (London: Cassell, Petter, and Galpin.) This book begins with crystallography, and ends with the infusoria. It contains a large amount of valuable information, but because the three kingdoms of nature are described within the limits of three hundred and ninety pages, it is scarcely other than tabular in form. Dr. Haughton says that the book is "adapted for school and self-"instruction." We should say that just for these uses the book is not adapted. It would be a good book of reference for any one already instructed in natural history; a schoolmaster learned enough to have compiled the book might use it as a manual in his class. But any schoolboy or self-instructor would stand aghast at the dense mass of abstract information here collected, unrelieved by a spark of fancy or a fact of interest, and therefore certain to lie an *indigesta moles* within or without the mind. The drawings of animals are good, and well-rendered by the wood-engraver. The publication of such a book as this marks an important period in our school system. Sound scientific information is here laid before boys; we regret that it is in so hard and repellent a form.

The Poetical Works of Alexander Pope. Edited, with Notes and Introductory Memoir, by ADOLPHUS WILLIAM WARD, M.A., Professor of History in Owen's College, Manchester. Globe Edition. (London: Macmillan and Co.) This is an excellent edition of Pope. A single volume of reasonable size contains all his poems; the type, though necessarily small, is clear; and the book is characterised by the care that marks all the "Globe Editions." Mr. Ward has acted judiciously in preserving "Pope's use of capital letters, and of "apostorphised syllables; of the former, lest his intentions of emphasis, of the latter, lest his metrical "accuracy, should be unnecessarily obscured." This is as it should be; the uncertain spelling and confused punctuation of a former time need not be preserved, but a poet ought to be allowed to interpret his own meaning and guide to his own rhythm. The introductory memoir, and the editor's notes generally, seem well done; most of his notes to the Essay on Man are, however, needless; some of them are offensive as indicating a low opinion of the faculty of perception brought to the poem by readers. The editor would sometimes mislead those who trusted absolutely in his accuracy; on the 201st page we read, after Warburton's note on the old English game of hurling, a note by Mr. Ward ("Scoticè: curling.") This is wrong; neither are the games the same nor the words one in etymology.

Religio Medici, Hydriotuphia, and the Letter to a Friend. By Sir THOMAS BROWNE, Knt. With an Introduction and Notes by J. W. WILLIS BRAND, LL.B., M.A. (London: Sampson Low, Son and Marston.) The publishers of the "Bayard Series" have done well to include Sir Thomas Browne in their list; the half antique type and paper and the dainty appearance of these volumes suit well the quaintness and gravity of the Knight of Norwich. The "Religio Medici" and the "Urn Burial" ought to be issued in the pocket form; few men would study them, but many men love to dip into them. "To subsist in lasting monuments, to live "in their productions, to exist in their names and pre-"dicament of chimeras, was large satisfaction unto old "expectations, and made one part of their elysiums. But "all this is nothing in the metaphysics of true belief. To "live indeed is to be again ourselves, which being not "only our hope, but evidence in noble believers, 'tis "all one to lie in St. Innocents' Churchyard as in the "sands of Egypt; ready to be anything, in the ecstasy of "being ever, and as content with six foot as the *moles* of "Adrianus." Such sentences as these live in the memory, and many such are to be found among the curious learning and prolix egotism—themselves by no means uninteresting or ungenial—of Sir Thomas Browne. A short notice of the author adds to the value of this volume.

Christabel; and the Lyrical and Imaginative Poems of S. T. Coleridge. Arranged and introduced by ALGERNON CHARLES SWINBURNE, Author of "Atalanta," &c., &c. (London: Sampson Low, Son, and Marston.) This is another of the "Bayard Series," and its claims as a pocket volume are even superior to those of the preceding. We have here, "Chistabel," "The Ancient "Mariner," the exquisite "Kubla Khan," and a capital selection from Coleridge's other lyrics. Mr. Swinburne's introduction is discriminating and appreciative; an admirable estimate of Coleridge's poetry, criticism we cannot call it. Mr. Swinburne feels, like others, the impossibility of criticising Coleridge. Those who knew him best, will best appreciate Mr. Swinburne's closing remarks. "That may be said of [Coleridge] "which can hardly be said of any but the greatest "among men; that come what may to the world in "course of time, it will never see his placed filled. "Other and stronger men, with fuller control and con-"centration of genius, may do more service, may bear "more fruit; but such as his they will not have in them "to give. The highest lyric work is either passionate "or imaginative; of passion Coleridge's has nothing "but for height and perfection of imaginative quality, "he is the greatest of lyric poets. This was his special "power, and this is his special praise." Of the influence of Coleridge's philosophy, Mr. Swinburne is not so well fitted to speak; we hope the "Bayard "Series" may yet contain a volume of extracts from Coleridge's Correspondence and Table Talk; but of this Mr. Swinburne must not be editor.

Apologetic Lectures on the Fundamental Truths of Christianity. Delivered in Leipsic in the Winter of 1864, by CHR. ERNEST LUTHARDT, Doctor and Professor of Theology. Translated from the Fifth Enlarged and Improved Edition by SOPHIA TAYLOR. Second edition. (Edinburgh: T. and T. Clark.) We are not surprised that Dr. Luthardt's lectures have reached a fifth edition in Germany, and their translation a second edition in England. Not often is such scholarship worn so gracefully and used with such subordination to the author's theme; not often are such fervour and such carefulness united as here. By the "Fundamental "Truths of Christianity" Dr. Luthardt does not mean, as in ordinary English evangelical speech, the "saving "truths" of the Gospel; on these he contemplates giving another series of lectures; the Personal God, the Creation of the World, the Spirituality of Man, Revelation, the Historical and Divine Christ, are the subjects of which he treats. His lectures are neither academical, nor, for an English audience, popular. But theological students and laymen who love grave philosophic reading will find this book interesting and useful. Its value to the student is increased by the notes, mainly giving authorities and references, at the end of the volume. We have marked several passages for citation; one or two we must add as samples of the weighty and judicious reasoning of the book. "Even the pre-"Christian world could perceive the presence of design "in nature; but it is the privilege of Christian times "to recognise the Divine government in *history*, and to "follow its traces with increasing admiration and joyful "elevation of heart. For it is Christianity, for the most "part, which, by means of the notions of the unity of "the human race and the unity of God, first attained to "the idea of a united, connected, and progressive "history of mankind. This idea was an unknown one "to the pre-Christian world; it has become a current "one with us, and it is a notion very kindred to the "genius of the western mind, and furnishes, moreover, "one of the sublimest subjects of human contempla-"tion." "Perhaps the anecdote of the late King of "Prussia may not be unknown to you, how he was "accustomed, during his stay at Rugen, to amuse him-"self with children, and to examine them by showing "them all sorts of objects, such as stones, fruits, &c. "and asking them to what kingdom (animal, mineral, "or vegetable) they severally belonged, till at length, "pointing to himself, he said, 'And to what kingdom "'do I belong?' Upon which the child who was "'questioned replied, 'To the kingdom of heaven.' "This is the difference. Man belongs to the kingdom of "heaven, animals do not. It is this which constitutes "a specific difference between them."

Mr. Tom Hood is engaged on a new novel, the right of publishing which has been secured by the proprietors of the *South London Press*, and it will shortly be commenced in that journal.

Mr. William Michael Rossetti is editing a cheap series of the later British poets for Messrs. Moxon, with compendious biographico-critical notices. Six volumes will be ready early next month.

THE EDUCATION QUESTION.—The report which the House of Commons ordered to be prepared on the condition of elementary education, with a view to the legislative measure of next session, will be confined to the municipal boroughs of Birmingham, Leeds, Liverpool, and Manchester. Mr. Fearon has been appointed the Commissioner to conduct the inquiry in the two last-named towns, and Mr. J. G. Fitch is to be the Commissioner for Leeds and Birmingham. He will commence his inquiries in Leeds on the 1st November. Certain statistical information was obtained through the Registrar-General, of each town in the course of last week.

A WONDERFUL ENGINEERING OPERATION.—In the work of straightening and widening some of the very crooked streets of Boston it became necessary to move a huge building known as "Hotel Pelham." This building is of freestone, ninety-six feet high, and weighs ten thousand tons. It was moved fourteen feet in three days, by means of rollers and screws, a portion of the sidewalk being also moved with it. So carefully and well was the work done that not a crack was made in the building, and nothing in it was at all disturbed. Large crowds of people watched the process, and the fastest time accomplished was two inches in four minutes. A large bank building adjoining the hotel was used to brace the screws against. A great number of these screws, twenty-one inches long, were employed. 25,000 dols. was paid the contractor for moving the hotel.

Miscellaneous.

QUICK VOYAGE FROM CHINA.—The steamship Achilles, Captain Russell, left Foochow on the 16th of July at two o'clock p.m., and took her pilot at Dungeness at five p.m. on September 15th, having the run with 2,000,000 lbs. of the first tea from Foochow in 61 days 3 hours to pilot, including 68 hours altogether in the three ports of Hong-Kong, Mauritius, and Madeira. This is the fastest passage from China on record.

FEMALE VOTERS.—Under the terms of the Act of Parliament of last session there will be 158 female municipal voters at Stamford in 1869-70. At Wisbeach, out of 1,620 voters, 280 will be women. At Colchester, out of 3,300 voters, 324 will be women. The list of citizens awaiting revision in Manchester and Salford contains upwards of 40,000 names, including near 5,000 women, and being an increase of nearly 20,000 on last year's list.

RELIGIOUS AND CHARITABLE BEQUESTS.—The will of Mr. Edward Giles, formerly of the Stock Exchange, late of Clapham-common, was proved in London under 250,000*l.* personalty. The deceased has made the following charitable bequests:—To the British and Foreign Bible Society, 2,000*l.*; the London Missionary Society, the Baptist Missionary Society, the Brompton Hospital, and the Aged Pilgrims' Asylum for Providing Dwellings for Poor Christians, each 500*l.*; the Religious Tract Society, Sailors' Home (Dover), and to Spafields Chapel, for general purposes, each 300*l.*; to the Royal Sea-Bathing Infirmary, Margate, and the Sussex County Hospital, Brighton, each 1,000*l.*, all free of legacy duty.

THE REGISTRATION.—The registration courts are proceeding more smoothly this year. In many quarters there are large additions to the register. The feature, so far, has been the almost unaccountable indifference of the lodgers to the franchise. An important point has been raised in the Valuation Appeal Court in Scotland. It was decided at Edinburgh on Tuesday, in the case of a county property supposed to confer two votes, that only the assessor and the owners of the property could be heard. The votes in question were disallowed, but the ruling, if admitted, would give increased facilities for the creation of faggot votes, inasmuch as the assessor has no interest necessarily in the political influences of the valuation, and counsel against the valuation was refused a hearing.—*Star.*

STREET-PREACHING.—A street-preacher was summoned at Worship-street Police-court on Saturday for obstructing a footpath in Mile-end-road, by promoting a kind of singing procession. Several witnesses residing in the neighbourhood deposed that they were subjected to annoyance by street-preachers, who were, it was said, of all denominations—"Protestants, Roman Catholics, Wesleyans, Shakers, Deists, and Atheists." For the defence it was urged that the preachers connected with the Open-Air Preaching Association, the defendant in the present case being one of them, were always willing to desist or to move on when requested to do so by the police. The magistrate allowed the charge to be withdrawn, at the same time warning the defendant that, however desirable street-preaching might be, it should be carried on so as not to be a nuisance.

GALLANT RESCUE—"Leander," writing to the *Times*, relates the story of a gallant rescue. During the heavy gale on Monday last, a French vessel from Rio was seen in distress off Boulogne. Her masts were cut away, and the crew were seen holding on in the best way they could. It so happened that five Englishmen, said to belong to a rowing club, were at Boulogne. There is a lifeboat there, but it was locked up, and neither the key nor the crew were forthcoming. It should be known, says "Leander," that the boathouse was broken open, and the boat, with difficulty, got afloat. The efforts of the crew were watched from the shore, and they were soon seen returning with four rescued sailors. There still remained six clinging to the wreck; but these plucky fellows once more put to sea, and their noble efforts were rewarded by bringing off the remainder of the crew.

THE ALBERT ASSURANCE COMPANY.—The joint meeting of the London and provincial committees of policy-holders in the Albert Company has rejected the plan of reconstruction proposed by the provisional liquidators, and called for a compulsory winding-up by two liquidators, acting under the supervision and control of a committee of seven policy-holders. Seven gentlemen representing London, the largest provincial towns, and India, were nominated for the purpose. On Friday Vice-Chancellor James made an order for the compulsory winding up of the Company. His Honour, in making the order for the compulsory winding up, directed that the committee for conducting the affairs of the Company should consist of shareholders as well as policy-holders. Costs were allowed only to the two petitioners representing these bodies, and to the provisional liquidator, as the Judge considered that a public company was "not a carcase to be preyed upon."—At the Marlborough-street Police-court, on Saturday morning, Mr. Straight, on behalf of certain shareholders—among them Mr. Lee—applied for a summons against the directors of the Company, and also against Mr. Kirby, the late manager, for conspiring to defraud. The summonses were granted.

AN OLD BLIND WOMAN RECEIVING HER SIGHT.—A strange story has got abroad in Edinburgh recently in regard to an aged female pauper in the St. Cuthbert's Poorhouse. The woman had been an inmate of the poorhouse for a good many years, and in addition to her other misfortunes, she had that of being afflicted with blindness. Not long ago she was attacked with a very violent pain, such as the medical officers could not understand, much less relieve. It lasted for the whole of the night and part of the following day, and was described of such a nature that it threatened to "tear her eyes out." At last it reached a height; the poor woman for a time was left in a state of semi-prostration; but, to her delight, as soon as the pain had passed off, she found that her eyesight had been restored. One can imagine the astonishment of one of the officers, when, shaking him heartily by the hand, she said, "I have often shaken hands with you before; I have often heard your voice and spoken to you; but never have I seen your face till this morning?" This case, I believe, has caused some astonishment among the members of the medical profession in the city.—*Edinburgh Correspondent of Inverness Advertiser.*

ARTISANS' DWELLINGS ACT.—The parochial authorities of the metroplis are at last beginning to act upon Mr. Torrens' enactment. At a meeting of the Hackney District Board of Works, held on Thursday, Mr. Runtz moved that the houses in Lawrence's-building, West Hackney, numbered 1 to 6 and 8 to 11 inclusive, be closed. He remarked that the Board had tried every means of bringing the premises into a habitable condition, but without effect. Fever, he said, was continually in the place, and to close up the houses was the only practical remedy to be adopted. Mr. Beck, who seconded the motion, said he had known the place for the last twenty-five years as a hotbed for fever, while the tenants of the houses were generally of an abandoned character. Mr. Gowland, who supported the motion, hoped this case might act as a caution to other landlands as to the state of repair in which they kept their houses. The motion was carried, as was also another for the demolition of a number of cottages in Sandford-lane, West Hackney.—At the last meeting of the vestry of St. George the Martyr, Southwark, it was decided that the necessary proceedings should be taken in the case of certain houses in Little Surrey-street, which had been reported by the medical officer as unfit for human habitation, and dangerous to health.

THE FENIAN PRISONERS.—A demonstration, attended by over fifteen thousand persons, was held at Clonmel on Sunday, on behalf of the political prisoners. The Mayor of Clonmel, members of the corporation, and Catholic priests took part in the proceedings. A large open-air gathering took place in Trafalgar-square on Monday night, at which speeches were delivered in favour of "the full and unconditional release of the remaining political—or Fenian—prisoners." The principal speaker was Mr. G. H. Moore, M.P. for Mayo. Mr. Moore lately made some strong utterances on the subject of the Fenian prisoners at a meeting at Cork, for which he has been severely taken to task. He has since stated that he was incorrectly reported, and he repeated the statement on Monday night, and attempted to justify his speech. A large part of his address related to the past misgovernment of Ireland. He admitted, however, that the Fenian movement was utterly wrong, and the grounds put forward for the release of the men still in custody were that they had suffered sufficiently by their incarceration, and that the clemency would be politic. The *Irishman* asserts that no peace with England will be considered acceptable until the Fenian prisoners are released. "The verdict of the Irish people gives the British Premier this option—Either release the State prisoners, or avow that your promise to govern Ireland on Irish ideas is a lie."

MEDICAL CONFERENCE ON INTEMPERANCE AT BIRMINGHAM.—The leading temperance men of Birmingham invited a number of the principal physicians and surgeons and clergy of the town to a conference on the evils of intemperance. On Monday the conference met, and there was a fair attendance of both professions. Dr. T. Bell Fletcher, physician to the General Hospital, took the chair. He expressed, on behalf of the medical profession of Birmingham, their sense of the advantages of total abstinence. Mr. Kynnersley, stipendiary magistrate, was sure that his office would be a sinecure but for intemperance. Mr. Furneaux Jordan, surgeon to the Queen's Hospital, spoke strongly against medical prescription of alcohol. Medical men were coming round to that view. Dr. Robinson, late doctor to the Birmingham Workhouse, expressed similar opinions. Dr. Hinds was in favour of stimulants in many cases. Dr. Norris, Professor of Physiology, Queen's College, Birmingham, was of opinion that alcohol was never necessary as a beverage. As a medicine sometimes it was. The following resolution was passed: "That this conference is of opinion that much error prevails in our medical schools on the therapeutic value of alcoholic liquids; that this error is perpetuated in many text-books, and acts most injuriously upon the common medical practice of the country, and that this conference highly commends the teaching and practice of the many eminent physicians who were diffusing sound views on this subject."

TRADES UNIONS AND PROTECTION.—Mr. G. Odger, in a letter to the *Times*, denies that the trade-unionists of England are Protectionists. "There are," he says, "no doubt, working men in England, and a great many of them, who do not believe that freedom in trade any more than freedom in anything else means the entire absence of regulation and control; who, whatever others may think, are not anarchists politically, socially, or in an industrial sense. They wish for a wise, and in that sense, a beneficial reciprocity in trade, and not for an unwise and therefore injurious monopoly. And they do not consider themselves shut up by Mr. Cobden's French Treaty, or by any other treaty or law, from seeking to make such reciprocities honest interchanges of mutual good. They are quite aware that in such an adjustment of complicated interests as that attempted in the French Treaty many mistakes were likely to be made which might need future correction. And they believed, also, that if they gained on one point there was a reasonable chance they might lose on another; but, upon the whole, they were inclined to think that such an intercourse as that established by the treaty, whatever losses to certain trades or individuals might attend it, would leave a considerable balance of clear profit to the people of both nations if wisely conducted." Mr. Odger adds that "in regard to the oath sworn or the agreement entered into at Basle by the trade-unionists at the International Congress, to the effect that they would never rise above the level of workmen, and that they would pursue the class above them 'to the death with unrelenting enmity,' I can only say that such doctrines are quite new to me and those with whom I have hitherto worked as a trade-unionist, and read more like startling effects in a sensational drama than sober truths fit for Englishmen to read."

OPPOSITION TO FREE TRADE.—At a meeting held at the Clarence Hotel, Manchester, on Friday, the following resolution was passed:—"That, in the opinion of this meeting, it is expedient to form an association to be called the Reciprocity Association, composed of those persons favourable to urging upon Parliament at the ensuing session the desirableness of granting an inquiry into the present state of capital and labour, and that this meeting, rising above all political considerations, pledges itself to use every legitimate effort to accomplish the above object." A second resolution to form a committee to carry out the objects of the association, by holding public meetings in all parts of the country, and to raise money, was adopted. The composition of the meeting was very uninfluential. A meeting convened by the Manchester Conservative Working Men's Association was held on Saturday in Stephenson-square, Manchester, in aid of the trade-"reciprocity" idea. The weather was bad, and that is said to have damped the ardour of the "Conservative working men," who did not attend in large numbers; yet, in spite of the weather, there were "free-traders" in sufficient force to cause diversion. The supporters of "reciprocity" passed resolutions denouncing free trade as practised by England, and demanding from Parliament a committee of inquiry, "with a view of obtaining reciprocal treaties with all other nations." The Liberal party failing to get a hearing retired a short distance from the platform, and, headed by Mr. Norman M'Leod, from the Manchester Reform Union, proceeded to hold a meeting of their own. Their audience was by far the largest of the two, and some fun arose from the good-humoured chaff on the part of the Liberals and the indignant declamations and personalities on the part of the irritated Protectionists.

SIR TITUS SALT, BART.—Mr. Gladstone is happy in having conferred one honour that does honour to himself, which is an honour that no opponent to the recipient of it will challenge, and which will be a cause of rejoicing from the Humber to the Thames among good men of all parties. Mr. Titus Salt is of the stuff of which life-peers ought to be made—we do not yet despair of his elevation to a rationally-constituted House of Lords—and we now hail his dignity of baronetcy with emotions that are both augmented and toned down by the sense of his eminent deserts. Stedfast Liberalism, great commercial capacity, a benevolence in whose catholicity all distinctions of party and denomination were merged and lost, and a munificence that, going beyond the mere exigency of the hour, sought to give "norms" for the social life of the future, were and are Mr. Salt's characteristic excellencies. While his hundreds and his thousands were lavished on deserving objects all round, in his town of Saltaire he gave us the ideal of how a manufacturing community should be housed in these northern parts; and we venture to say that he has thus raised the standard of accommodation and comfort, and will yet further raise it, in myriads of working-class homes. Bradford is especially indebted to Mr. Salt—and Bradford's indebtedness is vastly less than that of the whole nation, and, indeed, of nations, of consumers to him—for the development of its Alpaca manufacture. While thus identified with, and so potent a factor of, the prosperity of Bradford, Sir Titus Salt has spared neither money nor effort in promoting good and genuine popular movements and agitations, for a quarter of a century past. He has never sought gain for himself or his class at the expense of the many, but has ever been in the forefront of the battle for commercial, political, and religious equality. Not for ourselves alone, therefore, but as a unit in the larger sum of the party of progress, we congratulate Sir Titus on his baronetcy, and Mr. Gladstone on having made him a baronet.—*Bradford Observer.*

ENDOWED SCHOOLS ACT, 1869.—The Endowed Schools Commissioners direct the attention of those concerned to the thirty-second section of the Endowed Schools Act (32 and 33 Vict., c. 56). By the general provisions of the Act, the preparation of new or amended schemes for Endowed Schools is entrusted to the Commissioners; but by the above section they are restrained, in the case of endowments which for three years previous to January 1, exceeded 10,000*l.* a year for twelve months; in the case of those which, similarly reckoned, exceeded 1,000*l.* a year for six months, from framing such

schemes; and the preparation of them is during the said periods placed in the hands of the governing bodies, should they see fit to exercise the right. Schemes so prepared are to be submitted to the Commissioners, who must consider them before framing schemes of their own for the said schools, and are to be further dealt with as provided in the Act. The Commissioners desire it to be distinctly understood — 1. That they do not engage to say whether any given school is entitled to the above privilege. The authority to decide the question of the sufficiency of the income is given by the Act to the Charity Commissioners. 2. That by the present notice they only desire to call the attention of parties to their legal rights, which may possibly be overlooked by themselves in some cases. The issuing of this notice in no degree fetters the Commissioners, or commits them to any particular course of action in reference to the schools in question, or to the schemes which may be submitted according to the aforesaid provisions of the Act. The period reserved in the case of the larger endowments will terminate with August 2, 1870; in the case of the smaller ones with February 2, 1870. In either case the governing bodies must send notice to the Commissioners on or before October 2, 1869, of their intention to avail themselves of the privilege referred to, or they will lose the right to exercise it.

THE CRUISE OF THE IRONCLAD FLEET.—The *Times* correspondent who has accompanied the Lords of the Admiralty in their cruise, devotes more than four columns to a description of the manœuvres of the fleet during its voyage from Gibraltar to Lisbon. The more salient facts which he thinks are established so far by the cruise are:—1. That the efficiency of the Channel and Mediterranean Squadrons in steam evolutions—if their performances in that respect under the Admiralty flag represent their true maximum—is not at all commensurate with the cost of their annual practice in the two items alone of coals and wear and tear of machinery. 2. The dangerously defective action, under certain conditions and sea, or amount of helm given of the balance rudder principle. 3. The superiority in sailing to windward of the oldest over the latest produced of our ironclads. This position of affairs may, however, be reversed under the altered conditions of a stiff breeze. 4. The steadiest ironclad ships under steam or sail in the two squadrons are the Agincourt, Minotaur, Northumberland, Hercules, and Monarch. The most unsteady of all are the—1, Pallas; 2, Royal Oak; 3, Caledonia; 4, Lord Warden; 5, Prince Consort, in the order as numbered. The ship having the greatest inclination under sail is the Inconstant, but this defect, if it is considered one of great moment, can easily be rectified. 5. The undoubted great superiority of the turret over the broadside principle in maintaining a continuous fire in a rolling sea. The total number of the fleet on the sick list on the 12th inst. was 317 out of 8,077. The combined squadrons sailed from Lisbon on the morning of the 16th. The Mediterranean squadron will cruise for a few days longer, and then depart for Gibraltar, *en route* for Malta. The Channel squadron is expected to arrive at Queenstown about the 27th or 28th inst. During his stay there, Mr. Childers, as First Lord of the Admiralty, will lay the foundation-stone of the new docks. The fleet will proceed thence to Milford Haven to provision and complete stores preparatory to a cruise for the winter, Lisbon being currently reported as the destination of the squadron.

THE LATE GALES.—The steamship Hellenis, 1,400 tons, returning to Dublin from a trading voyage in the Mediterranean, has gone ashore on the Arklow Bank, and become a total wreck. The crew, twenty-one in number, were saved by the gallantry of the life-boatmen, but their rescue proved a work of extreme difficulty, owing to the strength of the gale. Great fears are entertained of the loss of a steamer trading between Cardiff and Caen. A writer in the *Times* calls attention to the danger experienced by passengers on vessels that carry lucifer matches and petroleum. He was a passenger to Dublin on such a ship during the late gale, and narrowly escaped with his life. A heavy sea struck the vessel, and immediately a large quantity of cases of matches and petroleum which were stowed together in the fore-part broke loose, and set fire to the vessel. It was only, he says, to the brave conduct of the helmsman, who put the ship's head to the sea, and brought over a complete deluge of water, that the passengers owed their lives. Subsequently, another box of matches became ignited in some way or other. This time the panic was something frightful; the ladies in the saloon were comparatively quiet, but the women in the second and third-class cabins were in a dreadful state, running about the deck with scarcely any covering in some cases. In some instances the women were preparing to throw their children into the sea in the event of the flames getting the upper hand. This second fire was, however, soon extinguished. There have been two heavy losses in the Indian Ocean. A telegraphic message, dated "Suez, Sept. 18," says that the steamer Carnatic struck a reef two miles north of Shadowan, and shortly afterwards sunk. She is believed to have parted amidships, the fore part remaining in comparatively shallow water, the other sliding backward into deep water. It is thought that the specie and mails may be recovered, but the cargo is believed to be hopeless. Most of the crew and passengers were saved. Intelligence has been received of the total wreck of the British ship Hamilla Mitchell, belonging to Glasgow, outward bound from London to Shanghai, on the Leuconna rock, within 130 miles of her destination, with a cargo valued at 150,000*l.*, and specie to the amount of 50,000*l.* The crew appear to have saved themselves by the ship's boats, and reached the port in safety.

HARVEST-HOMES.—In some parts of England, the modern practice of celebrating the in-gathering of the harvest by the labourers going to church, partaking of a good dinner provided by their employers, taking tea in monster parties, and the usual concomitants, is rather general. When the parties go to church an appropriate collection on behalf of some charitable object, such as the county infirmary, is usually made. In Bucks, Oxon, Herts, and Beds, the harvest having been mostly gathered in, these rejoicings have been celebrated. On Wednesday, at Princes Risborough, Bucks, the harvest festival was held, being the first anniversary of the reopening of the parish church after restoration. The gathering was made up not solely of Church people, but outsiders of all creeds were invited and welcomed—and in this town, where a few years since was a contest on Church-rates, many of the ladies who gave provisions for a tea of which about 500 persons partook, and presided at the trays, were Dissenters. The tea being given, the charge made for it was devoted to the Bucks Infirmary, by which a handsome sum was realised, and we see the readiness of Dissenters to unite with Church people in one common object. At Wendover, in the same county, where also was a recent Church-rate contest, a united thanksgiving was held; 500 of all parties partook of dinner, and 1,000 of tea; the expenses were met by a subscription among the farmers, and the sum of 7*l.* 15*s.* was realised for the Bucks Infirmary. At the after-dinner meeting, the Rev. John Sage, Baptist minister, responded to the toast of "Health of the Committee." At North Marston harvest thanksgiving 500 took tea; at Waddesden, 1,200; at Winslow, 300, and at all these places collections were made on behalf of the Bucks Infirmary. At the Olney rejoicing 6*l.* 4*s.* was raised for the London Royal Hospital for Incurables. At Towersey, Quainton, Latimer, Chetwode, Oving, and Buckingham similar gatherings have been held, and at many places in Beds, in Herts, at Hertingfordbury Bushey, Hertford, and Hitchin. At the last-named place, though the rejoicings were confined to the *employés* of Messrs. Ransom, 150 partook of the good things at this harvest home, which was conducted on temperance principles.—*From a Correspondent.*

Gleanings.

First cousins are forbidden to marry in eNw Hampshire, after December 24.

It is said that the Surrey Gardens are to be transformed into a South London Cremorne.

Both the new Blackfriars Bridge and the Holborn Viaduct are likely to be opened about the middle of next month.

The authorities of Glasgow have authorised steam omnibuses to be run in that city by way of experiment.

In the North-Western Provinces of India alone, last year, 832 persons were killed by scorpions and snakes, and 195 wounded.

The final dividend, making 20s. in the pound, has been paid to the creditors of Overend, Gurney, and Co., Limited.

A young lady of Montgomery, Ala, was recently caught smoking a cigar, when she gave as a reason "that it smelt as if there was a man about."

A German astronomer has just written a "pamphlet" of 2,000 pages to prove that we shall shortly have a second moon!

An Irish counsel being questioned by a judge to know "for whom he was concerned," replied as follows: "I am concerned, my lord, for the plaintiff, but I am employed for the defendant."

The Rev. Mr. Richardson, of Washington, Ohio, is the oldest living American clergyman, but although 106 years of age, he walks five miles on Sundays and preaches a sermon.

No less than fifty-eight men were suspended at the powder-mills of Messrs. Curtis and Harvey on Friday morning for having in their possession pipes and lucifer matches, each being searched as he came on the premises.

A correspondent of the *Hants Independent* states that a number of Roman coins have just been dug up at Allington Farm, near Southampton. It is supposed they were buried from fear of an invasion from the Saxons, about 1,400 years ago.

A bumptious young fellow was boasting one evening at a well-known club of his philosophical tendencies, and wound up a long string of self-congratulations by the remark that he was a sort of Plato. "It must be electro-plate-oh," remarked one of the group of listeners.

A marvellous phenomenon has lately been discovered by some English miners in the Asturias, Spain, at a short distance from Rivodellesa—namely, an immense natural grotto entirely filled with stalactite columns of great beauty. Passages part in different directions, and extend for more than a league. The cavern is said to be one of the most beautiful in the world.

The Duke of Edinburgh is again talked of as a "likely young man" for the throne of Spain. *Gil Blas* (the *Punch* of Madrid) represents Senor Olozaga leading our Sailor Prince forward, and pointing out to him the empty throne, over which, after the story of Damocles, there is a sword suspended by a hair. The Prince is in the attitude of eyeing it through a glass, and remarking, "Yes, it is very pretty; but for my part I don't like upholstery with such hangings!"

NO ESCAPE.—Two Irishmen, on a sultry night immediately after their arrival in India, took refuge underneath the bed-clothes from a skirmishing party of mosquitoes. At last one of them, gasping from heat, ventured to peep beyond the bulwarks, and by chance espied a fire-fly which had strayed into the room. Arousing his companion with a punch, he said, "Fergus, Fergus, it's no use. Ye might as well come out. Here's one of the crayters sarchin' for us wid a lantern."

THE APPREHENDED HIGH TIDE.—Mr. Airy, writing from the Greenwich Observatory on this subject, says that on examining the Board of Admiralty tide-tables he finds that though the tide of the 6th of October (the afternoon tide for Falmouth, Devonport, &c., but occurring at a later time for the successive ports up to London) is the highest of the year, it is only one inch higher than the tide of the 28th of February, which he believes did no mischief. There is not, therefore, the smallest ground for alarm in the height of this tide, as depending on the positions of the sun and moon.

REMUNERATION OF GREAT SINGERS.—Mdlle. Nilsson undertakes to sing in England from the 15th September to the 15th December for the trifling sum of 8,000*l.*—that is, at the rate of three nights per week at 215*l.* per night! Mdlle. Patti has, according to *Le Figaro*, made an engagement with M. Strakosch, of Paris, to leave for America on the 1st Sept. 1871, and to return to France at the same date in 1872. The arrangement is to sing 100 times, the remuneration to be 400*l.* for each appearance, M. Strakosch to deposit 500,000 francs with Rothschild of Frankfort.

AN ASTUTE CHILD.—A story is related of a child admitted to the private study of the present Pope. In preparation for the Œcumenical Council, his Holiness ordered from his architect certain embellishments, the plan of which was brought for his inspection by that gentleman's little boy. Charmed by the plan, his Holiness opened a drawer full of gold, and said to the child, "Take a handful of coins as a reward for the beauty of your father's work." "Holy Father," replied the child, "take it out for me, your hand is bigger than mine."

HOW TO QUIET HIM.—At a late meeting of a Presbytery in America, when the subject of Scripture was under discussion, Brother Watson said, early in his ministry, he and another brother were conducting a meeting in which there was much religious interest. An old man gave expressions to his joy by shouting, and continued it until it began to interrupt the services. Brother Hall said to Brother Watson, "Go, stop that old man's noise." He went to him and spoke a few words, and the shouting man at once became quiet. Brother Hall asked Brother Watson, "What did you say to the old man that quieted him so promptly?" Brother Watson replied, "I asked him for a dollar for foreign missions."

TOO BAD OF THE DOCTOR!—On Sabbath afternoon last, the eloquent minister of the West Parish, in his closing prayer, referred to the long prevailing drought, and earnestly besought the Divine Giver of all good to vouchsafe some seasonable and much-wished-for rain. Immediately rain began to fall—the first for many weeks—and for a short time it fell like a shower-bath. Meanwhile, the church service having concluded, the congregation was dismissed, and then came the scramble for umbrellas. One lady who had no umbrella with her commenced to gather the skirts of her gown over her head before quitting the church vestibule, at the same time remarking to a neighbour, "Eh, wumman, isn't it too bad o' the doctor; he might has gotten us hame first."—*Greenock Telegraph.*

IF HARVARD HAD WON THE BOAT RACE.—The American *Nation* winds up a comment upon the Oxford-Harvard boat race by saying:—"What could have been done with Boston, if we had won? There would have been no living in the same country with her, and probably she would have dragged us into a foreign war before the year was out. Her pride is almost unendurable now; but with three Bostonians and a Concord man as victors over Oxford she would have been altogether past bearing. We should have the spectacle that the *World* prefigured the other day, when it described Boston as being ninety-five million of miles from the sun, slightly flattened at the poles, and revolving on its own axis once every twenty-three hours fifty-six seconds, thus causing the alternation of day and night."

A NEW ANÆSTHETIC.—A new anæsthetic has been lately discovered by Dr. Liebreich, to which he has given the name Chloralhydrat. It is highly spoken of by the faculty, and is said to be superior to chloroform, producing a more complete state of unconsciousness, while it neither induces feebleness nor leaves any bad effects behind. A medical gentleman has informed us that he has held rabbits from twelve to fourteen hours under the influence of Chloralhydrat, during a part of which time he kept them suspended over the back of a chair, and as soon as they wakened up they displayed their usual activity and fed with unimpaired appetite. We have also learned that the newly-discovered body has been most successfully applied as a sedative in the treatment of the insane. Chloralhydrat resembles chloroform in appearance, but it is not so heavy, and being much less volatile than that body, it has of course a feebler smell. On the tongue it has a sharp, but not an acid taste, and though it reminds one of chloroform, it

gives the sensation neither of the warmth nor sweetness of the latter substance. Chloralhydrat is absorbed, and not inspired, and in this respect it differs from all other anæsthetics. When liquid ammonia is added to a solution of this body, chloroform is precipitated.

THE CATTLE MURRAIN AND THE MILK SUPPLY.—The murrain, or foot-and-mouth disease, of cattle is now extensively prevalent in many parts of England. We have no wish to be alarmists, but the facts which we record respecting this malady will, we think, fully justify our asking the attention of the profession to the question whether the milk from diseased animals ought to be used as food. It is quite certain that at the present time in the neighbourhood of Guildford, and probably in other places where the disease prevails, there is a strong prejudice against this milk—a belief that it causes sore mouths in adults and seriously disagrees with young children. It is found to be very hurtful to pigs, so much so that the farmers are careful to prevent their having it. Yet we believe that this milk, the use of which is refused on the spot, is regularly sent up to the London market. It is possible that its injurious effects are not often manifested, and only under peculiar circumstances; still the idea is not pleasant. Those who have seen it report very differently as to its qualities, some asserting that it is unaltered, others that it curdles when boiled; that it looks brown or red, and even that it is sometimes fœtid. Probably it differs much in different cases. We propose a further investigation of the subject, and meanwhile suggest to our readers that they should caution their patients against the use of an article at best very suspicious.—*British Medical Journal.*

Births, Marriages, and Deaths.

BIRTHS.

BROWN.—September 8, at 21, Evering Villas, Amherst-road, Hackney, the wife of George Brown, of a daughter.

CHAPMAN.—September 10, at Bath, the wife of the Rev. Charles Chapman, M.A., of a son.

DICKINS.—September 14, the wife of the Rev. Butlin Dickins, of Edenbridge, of a son.

HORDER.—September 20, at Cheshunt Lodge, Torquay, the wife of the Rev. W. G. Horder, of a daughter.

MARRIAGES.

WILLIAMS—STEPHENSON.—September 9, at the Independent Chapel, Castle-street, Exeter, by the Rev. D. Hewitt, W. Williams, Esq., Salutary Mount, Heavitree, to Miss M. A. Stephenson, Wonford Cottage, Heavitree.

BARLOW HINCHCLIFFE.—September 11, at Grosvenor-street Chapel, Manchester, by the Rev. T. Willis, Mr. James Barlow to Sarah Ann Hinchcliffe, both of that city.

HODGKINSON—BOSTOCK.—September 14 at the Independent Chapel, Tunstall, by the Rev. H. Pickersgill, Charles Hodgkinson, Draper, Garston, near Liverpool, to Ann Hesketh, eldest daughter of Thomas Bostock, Waterloo House, Burslem. This being the first marriage solemnised in the above place of worship, a beautiful Bible and hymn-book were presented to the happy pair.

WRIGHT—FLEMMING.—September 14, at the Baptist Chapel, Attleborough, Norfolk, by the Rev. J. C. Wells, Robert, third son of Mr. George Wright, West Carr, to Eliza, only daughter of Mr. George Flemming, of California, Ipswich.

BUTLER—ADAMS.—September 14, at Highgate Congregational Church, by the Rev. Josiah Viney, Mr Samuel Thorp Butler, of St. Ives, Hunts, to Frederica Mary Elizabeth, youngest daughter of Mr. Frederick J. Adams, of Hampstead-lane, Highgate, and Symond's Inn, Chancery-lane.

STIBBS—DOWNES.—September 14, at the Congregational Church, Winchcombe-street, Cheltenham, by the Rev. A. M. Brown, LL.D., George Richard, only son of Thomas George Stibbs, of the Cheltenham Steam Brewery, to Mary Eliza, only child of Edward Downes, builder, also of Cheltenham.

LAND—ELLIS.—September 14, at the South Cliff Congregational Church, Scarborough, by the Rev. R. Balgarnie, Mr. S. Land, to Sarah Elizabeth, eldest daughter of Mr. Charles Ellis, Healey-lane, Cossett.

BARKER—MEWBURN.—September 15, at the Wesleyan Chapel, Banbury, by the Rev. G. S. Rowe, of Southport, assisted by the Rev. George Mather, of London, John Lees, only child of Thomas Barker, Esq., Bramall Grange, Stockport, to Eliza Dyer, second daughter of William Mewburn, Esq., of Wykham Park, Banbury.

WILLS—HEBBLETHWAITE.—September 15, at Broom Park Congregational Church, Sheffield, by the Rev. James Smith, assisted by the Rev. H. Mayo Gunn, brother-in-law of the bridegroom, W. Glanville Wills, son of H. O. Wills, Esq., J.P., of Bristol, to Lucy Helen, younger daughter of the late Edward Hebblethwaite, Esq., of Broomsgrove, Sheffield.

BOUGHTON—JENKINSON.—September 16, at Fuller Chapel, Kettering, by the father of the bride, the Rev. George Waters Boughton, Baptist minister, Watchet, Somersetshire, to Emily, eldest daughter of the Rev. J. Jenkinson, Kettering.

UNITE—ALDRIDGE.—September 16, at Oaklands Chapel, Shepherd's Bush, by the Rev. W. Gooby, Frank John, eldest son of Mr. Unite, of Askew Villa, Shepherd's Bush, to Emily, youngest daughter of Mr. T. H. Aldridge, of Waterloo-terrace, Shepherd's Bush.

PRICE—GAIRDNER.—September 16, at Park Chapel, Camden Town, by the Rev. J. C. Harrison, C. Price, of 22, Bedford Gardens, Kensington, only son of C. B. Price, of Duke-street, Manchester-square, to Eliza, eldest daughter of G. M. Gairdner, of Park-road, Haverstock-hill.

FRY—MORGAN.—September 16, at Grosvenor-street Chapel, Piccadilly, Manchester, by the Rev. Thomas Willis, Edward, eldest son of Mr. Frederick Fry, of London, to Elizabeth J., eldest daughter of Mr. Ebenezer Morgan, of Manchester.

GLOVER—MULLER.—September 16, at the Old Gravel Pit Chapel, Hackney, by the Rev. John Davies, of Brighton, assisted by the Rev. Richard Glover, of Clifton, brother of the bridegroom, James Grey Glover, M.D., of Compton-terrace, Islington, son of Terrot Glover, Esq., of South Shields, to Mary, daughter of William Muller, Esq., of Clapton, Middlesex.

LEACH—GELDER.—September 18, at Sion Chapel, Bradford, by the Rev. J. P. Chown, Mr. Joseph Leach to Miss Margaret Alice Gelder, both of Manningham.

DEATHS.

ASHWORTH.—September 10, aged fifty-three years, at his residence, Belle Green, Rochdale, Thomas Ashworth, J.P., deeply regretted by his sorrowing family.

WILLS.—September 21, James Morton, aged twenty years, son of H. O. Wills, Esq., J.P., Cotham, Bristol. Friends will kindly accept this announcement.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Sept. 15.

ISSUE DEPARTMENT.

Notes issued	£34,400,895	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	19,400,895
	£34,400,895		£34,400,895

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£14,339,928
Rest	3,686,012		
Public Deposits	4,949,239		
Other Deposits	17,568,245	Other Securities	14,801,827
Seven Day and other Bills	523,344	Notes	11,133,760
		Gold & Silver Coin	1,004,325
	£41,279,840		£41,271,840

Sept. 16, 1869. GEO. FORBES, Chief Cashier.

HOLLOWAY'S OINTMENT.—PAINLESS CURES.—Sores, wounds, and other diseases affecting the skin, are amenable by this cooling and healing unguent. It has called forth the loudest praises from persons who had suffered for years from bad legs, abscesses, sore wounds, and chronic ulcers, after every hope of cure had long passed away. None but those who have experienced the soothing effect of this Ointment can form an idea of the comfort it bestows by restraining inflammation and allaying pain. In neuralgia, rheumatism, and gout the same application, properly used, gives wonderful relief. In the nursery it displays its curative powers over the ills of infancy with even greater prominence and happier effects than over the chronic complaints of maturity.

Markets.

CORN EXCHANGE, LONDON, Monday, Sept. 20.

The supply of English wheat for to-day's market was rather larger than last week. Millers were not free buyers, and factors had to submit to a decline of fully 1s. per qr. from the prices of Monday last. There were liberal arrivals from abroad, likewise 1s. per qr. to sell. Flour was dull, and 1s. per sack and 6d. per brl. lower. Peas and beans were firm, without change in value. Barley met a slow sale, and was fully as dear. Indian corn continues in request, and sold at 6d. to 1s. advance since Monday last. Of oats the arrivals are not large. Russian qualities were rather dearer—6d. per qr. New oats were neglected, and only saleable at a slight decline. The large arrivals on the coast have led to active business in cargoes. Indian corn is again 6d. per qr. dearer in the week. Wheat meets slow demand, and barely supports late quotations.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red, old	47	to 51	Grey	39	to 41
Ditto new	41	48	Maple	44	45
White, old	50	55	White	40	44
,, new	44	52	Boilers	40	41
Foreign red	46	48	Foreign, boilers	40	43
,, white	49	51			
BARLEY—			RYE	31	32
English malting	31	34	OATS—		
Chevalier	38	43	English feed	25	29
Distilling	34	36	,, potato	27	31
Foreign	30	34	Scotch feed	—	—
MALT—			,, potato	—	—
Pale	—	—	Irish black	20	23
Chevalier	—	—	,, white	20	23
Brown	49	57	Foreign feed	18	21
BEANS—			FLOUR—		
Ticks	39	41	Town made	40	47
Harrow	43	45	Country Marks	38	39
Small	—	—	Norfolk & Suffolk	34	35
Egyptian	39	41			

BREAD.—LONDON, Saturday, Sept. 18.—The prices of wheaten bread in the metropolis are from 7½d. to 8½d.; household ditto, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Sept. 20.—The total imports of foreign stock into London last week amounted to 13,178 head. In the corresponding week in 1868 we received 8,890; in 1867, 13,004; in 1866, 16,839; and in 1865, 22,578 head. The supply of foreign beasts and sheep here to-day, owing to the late tempestuous weather, was limited. For both beasts and sheep the demand was more active, at higher rates. The receipts of beasts from our own grazing districts were on a moderate scale; but in consequence of the small arrival from abroad, were insufficient to meet the demand. Sales progressed steadily, at an advance of 2d. per 8lbs. The best Scots and crosses selling at 5s. to 5s. 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 1,950 shorthorns, &c.; from other parts of England, 250 various breeds; and from Ireland, about 100 head. The market was scantily supplied with sheep, for which the trade was not to say active, but the value of really prime stock, from its scarcity, acquired a hardening tendency. Prices generally showed an improvement of 2d. per 8lbs. The extreme quotations for the best downs and half-breds was 5s. 6d. to 5s. 8d. per 8lbs. There was a short supply of calves, for which there was a fair demand at full quotations. As regards pigs, prime small porkers were steady in value, with a healthy inquiry, otherwise quietness was the feature of the trade.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	4	to 3	8	Prime Southdown	5	6	to 5	8
Second quality	3	10	4	8	Lambs	0	0	0	0
Prime large oxen	4	10	5	0	Lge. coarse calves	4	0	5	0
Prime Scots, &c.	5	0	5	2	Prime small	5	2	5	6
Coarse inf. sheep	3	4	3	10	Large hogs	4	2	5	2
Second quality	4	0	4	10	Neat sm. porkers	5	4	6	0
Pr. coarse woolled	5	0	5	4					

Suckling calves, 22s. to 25s.; and quarter-old store pigs, 22, to 25s. each.

SMITHFIELD MEAT MARKET, Monday, September 20.

Moderate supplies of meat are on sale. The trade is firm, and prices have an upward tendency. The import into London last week consisted of 44 packages from Hamburg, and 1 package from Rotterdam.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	to 3	8	Inf. mutton	3	4	3	8
Middling ditto	3	8	4	0	Middling ditto	4	0	4	6
Prime large do.	4	2	4	6	Prime ditto	4	8	5	0
Do. small do.	4	8	5	0	Veal	4	8	5	0
Large pork	4	8	5	2	Small pork	5	4	5	10

COVENT GARDEN, Saturday, September 18.—Reports reach us from all quarters of the lamentable destruction of fruit during the late gales. In some of the most exposed situations the greater portion of the crop is lost. To Thursday's market alone some hundreds of bushels were sent. Business remains dull, and prices tend to lower quotations. Foreign importations are very heavy, consisting of the usual sorts of apples and pears at this season, with little or demand for them. Flowers chiefly consist of pelargoniums, gladiolus, mignonette, fuchsias, liliums, dahlias, asters, and vallotta purpurea.

PROVISIONS, Monday, September 20.—The arrivals last week from Ireland were 2,483 firkins butter, and 3,356 bales bacon, and from foreign ports, 13,109 packages butter, and 1,540 bales bacon. There was a moderate amount of business transacted in Irish butter during the week. Holders require advanced rates, owing to high prices paying in Ireland. Foreign advanced 2s. to 4s. per cwt. on this day week, and there was a good demand during the week. The bacon market ruled firm. Supplies still short for the demand.

BOROUGH HOP MARKET, Monday, September 20.—During the past week our plantations have again suffered greatly from the continued prevalence of heavy gales and rain storms, which have seriously impeded picking, and spoiled the appearance of the new samples. Our market has been much excited, and prices advanced as much as 25s. per cwt. Trade has since ruled more even. Worcester fair is now engaging the attention of our buyers. Continental reports are unaltered, the crop coming down much as anticipated, except in Belgium, where the high winds have done much injury. American advices to the 7st inst. speak encouragingly of the new crop, which turns out so far of very fair quality, and promises well in point of quantity. The New York market is very inactive. New Mid and East Kent, 6l. 10s., 6l. 10s., to 7l. 10s.; New Wealds, 4l. 10s., 5l. 5s., to 6l. 6s.; New Sussex, 4l. 5s., 5l., to 5l. 15s.; New Farnhams, 5l. 12s. 6d. to 7l. 10s.; New Country, 5l., 6l., to 7l. 7s.; Yearlings, 2l. 2l. 10s., to 3l. 10s. The import of foreign hops into London last week consisted of 49 bales from Antwerp, 585 New York, 15 Ostend, and 16 from Rotterdam,

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Sept 20.—These markets are fairly supplied with potatoes. The business is restricted, at late rates. The import into London last week consisted of 24 tons from Cherbourg, 8 baskets Bordeaux, 109 sacks Dunkirk, and 294 bag from Antwerp. English Shaws, 65s. to 70s. per ton; English Regents, 70s. to 100s. per ton; French, 60s. to 55s. per ton.

SEED, Monday, Sept. 20.—There was little English clover-seed offering. Foreign qualities of red were quite as dear, and the best sorts were saleable. Trefoils were without any quotable variation. New canaryseed, foreign as well as English, now appears of fair quality, and commands moderate prices. Some portion of the large supply of new white mustardseed has at last been placed at 13s per bushel. New winter tares were still very dear, although more plentifully offered than previously.

WOOL, Monday, Sept. 20.—The demand for English wool continues very dull. A small inquiry is experienced for long wools; but downs are altogether neglected. Now that the public sales of colonial wool are drawing to a close, a return of animation is anticipated.

OIL, Monday, Sept. 20.—Linseed oil has been steady. Rape has been quiet. Palm has barely supported late rates. Other oils have sold slowly.

TALLOW, Monday, Sept. 20.—The market is steady, and prices are higher. Y.C. on the spot, 46s. 6d. to 46s. 9d. per cwt. Town tallow, 45s. 6d. net cash.

COAL, Monday, Sept. 20.—The trade heavy at last day's rates. Hettons, 19s. 6d.; Hettons South, 19s. 3d.; Hettons Lyons, 16s. 3d.; Hettons Braddylls, 18s. 9d.; Hetton Russells, 17s. 9d.; Haswell, 19s. 6d.; Hartlepool, 18s. 6d.; Hawthorn, 17s.; Kelloe South, 18s. 6d.; Stewart, 18s. 6d.; Wharncliffe, 17s.; Eden Main, 18s.; Hartley's, 15s. 9d.; Tees, 19s. 3d. Ships fresh arrived, 46; ships left from last day, 0; ships at sea, 98.

Advertisements.

PROFESSOR PEPPER has returned from Holland, and will deliver a Lecture on the TENTOONSTELLING, or International Exhibition at Amsterdam, on MONDAY, the 27th September, at 8. The Lecture will be Illustrated by a complete series of Dioramic Pictures of the noble building and its contents; also of the Costumes and the "Fine Art" of Holland—The grand experiments with the GREAT LIGHTNING INDUCTION COIL, and all the other Entertainments as usual, at the ROYAL POLYTECHNIC.

APPRENTICESHIP SOCIETY.

The next HALF-YEARLY ELECTION will take place at SOUTH-STREET, FINSBURY, on TUESDAY, September 28th, 1869.

The POLL will commence at Eleven o'clock and close at One precisely.

W. W. KILPIN, I. VALE MUMMERY, } Hon. Secs.

GOVERNESS WANTED (resident) at Christmas, in a Gentleman's family at Edgbaston. Must be thoroughly proficient in Music, Drawing, French, and German, in addition to a sound English education. Competent to take advanced pupils.—Apply, by letter, stating terms and references, to 89 Box, Post-office, Birmingham.

MEDICAL.—WANTED, by a SURGEON in London, a gentlemanly YOUNG MAN, as DISPENSING ASSISTANT.—Address, stating age, experience, and salary required, B. C. D., Messrs. Smith and Ebbs, Postern-row, Tower-hill, E.C.

TO IRONMONGERS' CLERKS and ASSISTANTS.—WANTED, a YOUNG MAN well acquainted with the trade, a good and expeditious writer, quick and correct at accounts. He should also be of good address and a tolerable salesman, as he will be wanted to fill up time at the counter. Applicants to state age, references, and expectations. Out-door.—Address, Mr. H. W. Newton, Ironmonger, Stratford-on-Avon.

STONEYGATE SCHOOL, near LEICESTER.

Mr. FRANKLIN RECEIVES PUPILS at his long-established School. His boys have the advantage of homelike arrangements and care. The teaching is quite of the first class. Several Pupils each year pass the University Local Examinations. Reference may be made to the Hon. Justice Mellor, and to numbers of other gentlemen whose sons have been educated by Mr. Franklin. Terms, Fifty and Sixty Guineas, according to age on entering.

HOWARD HOUSE SCHOOL, Thame, near Oxford.—This School, from its establishment in 1840, has paid particular attention to those subjects required in Business. The Pupils (more than 2,000 from the above period) have excelled in "Good Writing," Arithmetic, French, Drawing, Book-keeping, Mercantile Correspondence. The best Penmanship and Drawing in the Exhibition of 1851, also the best Specimens of Book-keeping and Business Letters in the Crystal Palace during the Second Exhibition of 1862, were executed by Pupils in this School. Mr. MARSH is assisted by Six Resident Masters and Two Lady Teachers. Five Acres of private Cricket Ground.—Terms 20 Guineas; above Twelve years of age, 22 Guineas. Prospectus, with view of Premises, on application.

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Mr. HENRY GOWARD, M.A., LL.B., of the London University, and late Professor in Spring Hill College, Birmingham, will OPEN a BOARDING SCHOOL in this beautiful and healthy Watering-place at MICHAELMAS. Prospectuses on application.

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"R. W. DALE, M.A., Birmingham."

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Arithmetic	Mr. J. Hepworth.

The above branches of education are taught exclusively by the masters assigned to them. The general English education is under the immediate direction of the Principals and a competent staff of Governesses.

References to parents of pupils, and others, if required.

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Opiates, Narcotics, and Squills, are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

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